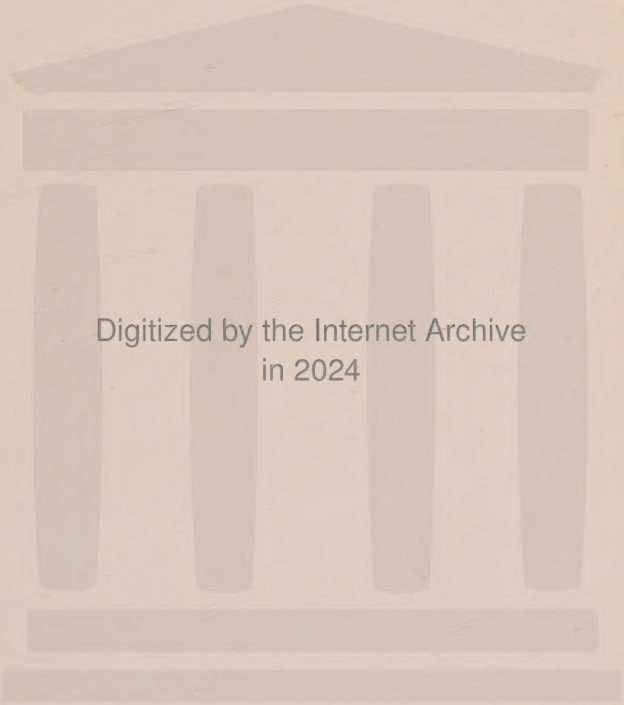
MEN'S NATIONAL MISSIONARY CONGRESS



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MEN'S NATIONAL MISSIONARY CONGRESS

CHARACTERISTIC FEATURES OF THE STANDARD MISSIONARY CHURCH
1. A MISSIONARY PASTOR
2. A MISSIONARY COMMITTEE
3. A MISSIONARY SUNDAY-SCHOOL
4. A PROGRAM OF PRAYER FOR MISSIONS
5. SYSTEMATIC MISSIONARY EDUCATION
6. AN EVERY MEMBER CANVASS FOR MISSIONS
7. THE WEEKLY OFFERING FOR MISSIONS
UNTO HIM SHALL THE GATHERING OF THE NATIONS BE
CHRIST'S WORLD-PROGRAM
BOTH AND
JERUSALEM
JUDEA
SAMARIA
UTTERMOST PART OF THE EARTH

THE AUDITORIUM, CHICAGO

WHERE THE MEN'S NATIONAL MISSIONARY CONGRESS WAS HELD

PROCEEDINGS

OF THE

MEN'S NATIONAL MISSIONARY CONGRESS

OF THE

UNITED STATES OF AMERICA

CHICAGO, ILLINOIS

MAY 3–6, 1910

NEW YORK

LAYMEN'S MISSIONARY MOVEMENT

1910

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FOREWORD

But little more than three years have elapsed since the Laymen's Missionary Movement was brought into existence. The Movement was conceived in consecration and born in prayer. Its appeal was to be made to the men of the Christian Church, and its motto was "The Evangelization of the World in this Generation." Projected and continued in a spirit of reverent waiting upon God for his leadership and direction, the Movement has gone forward until the Church of North America now has been fully committed to this purpose and program; first, in a Canadian Congress, held last year in Toronto, embracing all the Churches of the Dominion; and again in the Chicago Congress, called to secure from the Christians of the United States a recognition of the nation's responsibility for the world.

The Congress was the culmination of seventy-five conventions which met in as many of the leading cities of the country, from October, 1909, to May, 1910, with an added number of auxiliary and secondary meetings, reaching an aggregate of more than 100,000 men. The character of the Congress was at once deeply spiritual and intensely practical. The several communions sent their strongest leaders, both clerical and lay. The business and professional life of the nation was represented by men who had the right, in themselves and by what they had achieved. to sit and take counsel together upon a national responsibility for a world-wide duty.

The Congress was in session four days, beginning May 3d and concluding May 6th. The program was of

striking power, and international in its personnel. Both Great Britain and Canada were worthily represented, and much of the force of the Congress came from the splendid contributions of our brethren from across the border and from across the sea.

The work of the Congress was fitly completed in the adoption of a National Missionary Policy, by which the Churches of the United States acknowledged "the central and commanding obligation resting upon them to be the immediate world-wide presentation of the gospel." This obligation imposes the necessity of quadrupling the present contribution of missionary service and of means; and the conviction is declared that in accordance with "their ability and opportunity, the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the kingdom of God upon earth." Three years of actual working, and the judgment of two national Congresses solemnly expressed after mature deliberation, thus emphasize the conviction that brought the Movement into being, that the Church can make real the vision of world-evangelization within this generation.

It would be impossible not to allude to the remarkable spirit of unity prevalent in the Congress. No note was more prominent and dominant. Every allusion to the necessity and desirability of the closest coöperation in work, and appeal for the largest possible degree of united effort, was the occasion of significant applause. The Congress was instinct with a vision and a power of oneness in Jesus Christ which shows how large and compelling are the things that draw Christians together in a common purpose.

Whether the revelation, as shown by the National Campaign and by the Congress, shall become realization, depends entirely upon the attitude assumed and

maintained by the Church, both clergy and laity. If the Church shall betake itself to instant and constant prayer, coupling with prayer steady, persistent and intelligent service, the problem of world-evangelization will be solved. The Executive Committee of the Laymen's Missionary Movement will be gratified if this Report of the First Missionary Congress of the United States shall, in some degree, contribute to the solution.

THE WILL OF CHRIST FOR THE WORLD

THE RIGHT REVEREND CHARLES P. ANDERSON

A WORLD-WIDE PURPOSE IN THE LIFE OF A CHRISTIAN

BISHOP HENRY W. WARREN

OPENING SESSION

Tuesday, May 3, 3 p. m.

Alfred E. Marling, New York, Presiding

Chairman Marling.—The National Missionary Campaign which opened in October last in Buffalo and has been continued ever since up to last night, has now come to a close, and this National Missionary Congress is now open. It is fitting that at this time we should be led in our devotions by Bishop James M. Thoburn, who for nearly fifty years worked in India for the coming of the kingdom of Jesus Christ.

Bishop James M. Thoburn.—I shall read a portion of the Seventy-second Psalm:

The Seventy-second Psalm.

This Psalm is often called the missionary psalm for it is full of promises to the poor. The missionary cause is identified closely with the interests of the poor. Jesus recognized that when he came. The mown grass does not mean at all what you would suppose, that is a meadow that has been cut over with a scythe; but in the eastern world they take a sharp trowel and go out to gather grass and they cut beneath the surface so as to get the roots, which are the most nutritious part of the grass, gather the whole up in a bag and bring it home. You would think the ground is ruined. The sun is intensely hot at that season, but there will come up showers, and in an incredibly short time you will see the mown grass appear again. In other words,

God can clothe any country with beauty and verdure. They will come in the name of Jesus Christ and ask for the refreshing showers of grace sent down from Heaven. These promises for the poor you will notice are repeated over and over and over again.

Just one word before we pray. I have stood in my lifetime in many different places, on the mountain and in the depth, out on the plain and in the midst of the thronging city, but the one thing through long years I have always marked that carried with it an unfailing blessing, and that kept me from any manner of painful anxiety, is the recognized and conscious presence of Jesus Christ. I know that the same Master whom I served on the other side of the globe, through long years, is standing beside me to-day. He is looking upon us all with infinite pity and compassion, with a tenderness that no words can describe, yet with a reality that is firmer than the very foundations of the globe. Let us look through his name to the Father of all for his blessing. Let us pray.

Our Heavenly Father, we thank thee for thy tender compassion. We thank thee for thy love for the creatures whom thou hast made. And we thank thee for the unspeakable gift of our Lord and Savior, Jesus Christ. And we thank thee for the ever-blessed Spirit who reveals the Christ to us. We thank thee for the special gift of this spirit at this time, to us assembled here, with a great responsibility immediately before us. We are assured that thou wilt help us. Thou didst never tell us to seek thy face in vain. Thou hast promised that thou wilt ever hear us, and we pray now that thou wouldst give us a special manifestation of thy loving presence. Send forth thy spirit into every waiting heart. O Lord, we beseech thee that every disciple waiting here, like those that waited in the upper room of old, may receive a crown of flame. O

Lord, we beseech thee, that when we lift up our petitions to thee, it may be with a common heart from all these hundreds of disciples.

And wilt thou bless the great work which we represent, the missionaries in distant lands, the churches which sustain them, these dear brethren who are taking council together as to the best means of helping them. Bless the two dear brethren who are to speak to us this afternoon. Put words upon their lips and in their hearts that may tie us all together, and fit us still better than we have ever been for all the responsibilities connected with this work. Hear us, bless us, tarry with us while we wait before thee, and receive us graciously, through Jesus Christ, our Lord.

The Congress united in the Lord's Prayer.

Chairman Marling.—Bishop Anderson of Chicago will now address us on the theme: "The Will of Christ for the World."

THE WILL OF CHRIST FOR THE WORLD

The Right Rev. Charles P. Anderson, Bishop of the Diocese of Chicago

The subject which has been assigned to me is "The Will of Christ for the World." It is a subject which one ought to approach on one's knees. It is an awful responsibility to undertake to interpret the mind of Christ for the world. Fortunately, we are not left to our own resources; we do not have to guess at it. We do not have to depend on any mental process of ratiocination. It does not have to be evolved out of our inner consciousness. We have only to listen to the divine authoritative voice, and then interpret that voice in the language of practical obedience.

I shall venture to interpret the will of Christ for the world, so far as the purposes of this gathering are concerned, in two words. They are Universality and Unity—the universality of the religion of Jesus Christ, the unity of the Christian Church. I take it that there are no two things that stand out more prominently in the pages of the New Testament than these. First, that the religion of Christ is for the whole world; and, secondly, that there is to be oneness on the part of the disciples of Christ, in order that the whole world may know and believe.

First, universality. I do not have to argue it in this gathering. It is an axiom. It is a postulate. It is the very central belief of our religion. Christ is the Son of God. "God has made of one blood all nations of men to dwell on the face of the whole earth." Whatsoever God purposes through Christ for any part of the world, he purposes for all parts of the world. Christ belongs to no nation, but to all nations; to no race, but to all races; to no age, but to all ages. He is not simply a man, but Man, universal Man; not a god, but God incarnate for all humanity. "God of God, Light of light, who for us men and for our salvation was made Man." And if we come away from the somewhat stiff statements of theological language to the mellower language of the New Testament, we find that every page is full of the same idea. "God so loved the world," not a portion of it, but the whole world, "that he gave his only begotten Son." "Come unto me all ye that labor and are heavy laden." "Go into all the world and preach the gospel to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Men sometimes speak of "Christ and other Masters," Christ alone is Master and all others are brethren. Christ has no competitors. Christ has no rivals. "There is none other name given

under Heaven whereby man can be saved but the name of Jesus Christ." "In the name of Jesus, every knee shall bow."

This does not involve that you and I deny that the non-Christian, ethnic faiths of the world have any ethical or moral value. We rejoice when we find that they have. God has not left himself without witnesses. In every nation the people have some idea of God, some consciousness of right and wrong, some glimmering of immortality. In some cases they exist in a very rude and crude form and lead to all kinds of fantastic cruelties in the name of religion. In some cases they exist in a more developed form. That is our starting point. The Christian missionaries, like Christ, came not to destroy but to fulfill. We hold that Christ is the logical and inevitable outcome of all religions. As St. Augustine said, "Men are naturally Christians." We hold that there is in every man certain instincts and intuitions and endowments which if given a proper enviroment and proper cultivation will inevitably lead up to his being a Christian man. "If ye believe in God, believe also in Me."

We do not seek to destroy the good that people already have; but to lead them from what they have to what they have not. "Whom ye ignorantly worship, him declare we unto you." The goal of the Christian religion is Christ. It is not a question of whether there are good things in their sacred books, or whether they have some virtues, or whether they or we have an open Bible, or whether a Church organization exists. The great question is, have they, have we, Christ? That is the goal. "He that hath the Son hath life, and he that hath not the Son of God hath not life." "I am come that ye might have life and that ye might have it more abundantly." I am thankful that we do not have to argue this proposition in this pres-

ence. It is of the very essence of the gospel of Christ that it is a universal gospel.

But the universality of the Christian religion not only rests upon our claims for Christ, but also upon the fact that it has demonstrated its fitness to be the universal religion and its power to be the universal religion. Just think of a few broad facts. Christianity was born in the world at a time when there were many ancient civilizations. Egypt had seen great days. Babylon had been mighty. Greece had reached a high pinnacle of fame. Rome had seen some proud and imperial times. China had at that time an ancient civilization. Those civilizations had failed to save them. And Christianity, in less than two thousand years, practising upon decadent civilizations, or upon barbarous civilizations, has in a short space of time brought those nations in which it has operated, away ahead of all the ancient civilizations. It is indubitably true that the Christian religion injects certain inextinguishable elements into human society, with the consequence that the Christian nations make much more progress in all the higher things of life than all the other nations of the world.

Let us take a brief but striking illustration; let us contrast Christianity with Mohammedanism. Freeman says in his book upon the Saracens that "Mohammedanism has consecrated despotism; has consecrated polygamy; has consecrated slavery." Now, contrast the influence of Christianity with that. Is it not true that Christianity has consecrated liberty, not despotism; it has consecrated monogamy, not polygamy; it has abolished slavery. Christianity at an early date touched that ancient civilization of Greece. It was at a decadent period. Her art and her architecture had not saved her. Her poets and her orators, her philosophers and her statesmen had not saved her. Bear

in mind that Christianity overtook that civilization at a time when it was doomed to absolute destruction. What saved it from destruction? What preserved the national life in spite of most appalling calamities? What saved that little country of Greece from Ottoman tyranny, from the Moslem scimitar, from external disaster, from her own internal corruption? Why, if we can believe such thoughtful students as Freeman and Finley and Stanley, nothing else preserved the continuity of that country than the introduction into it of the Christian religion. Go into that country today and though you may find many things that are not admirable, though you may find that they are very short of having attained anything like the highest standard of Christian life, nevertheless, if you pick out the strong things, the enduring things, the things that have saved them, they have been the things that were not born within themselves, but the things which Christianity contributed to them. That religion brought to them at a perilous time certain principles that appealed to them—the eternity of God, the brotherhood of man through Jesus Christ, and though their armies might be destroyed, though terrible calamities might ensue, they imbibed those Christian principles which have held that nation together.

Come over to the civilization of the Latin races. Bear in mind that we are contrasting the effects of religion in a civilization that was decadent, at a time of political weakness, with other religions at the height of civilization and at the height of political power. It is not putting our religion to a proper advantage, and yet it can stand the test. Compare the great men, the ideals, the poets of the Latin races after Christianity was introduced, with the ideals and the poets and the great men of the Roman Empire prior to the time of the birth of Christ or the missionary labors of St.

Paul. Compare, if you will, a Virgil with a Dante. Does not Dante have something grander and sublimer; did he not have visions which the great poet Virgil never saw because he had never heard of Christ? Compare St. Augustine with Marcus Aurelius. We do not care to minimize the virtues of Marcus Aurelius, but is it not true that Augustine penetrated down deeper, that he reached up higher, that he saw things that Marcus Aurelius never saw? Compare such a man as St. Francis d'Assisi with a Seneca or an Epictetus. Think of the great Latin doctors that have made their contributions to Christian literature. Think of their great saints, men and women. Think of their great hymns. Think of their great prayers. Is there anything in the ancient Roman world, with all its might and power and organization, that ever produced such types of men as Christianity produced?

Take our own civilization. Christianity overtook us at a time when our forefathers were rude barbarians. Where did we get our ideas of God, our ideas of truth, of honor, of purity, of charity, of home, of wife, of child, of mother? You say they came as the result of civilization. What is civilization but the humanization of men, but where did the humanizing power come from? They are nothing more or less than the direct contribution of the religion of Jesus Christ to the humanity that we share.

Yes, the greatest power in the world has been the power of Christ. His work is not yet completed, but it is working towards completeness. He has given birth to spiritual kingdoms. He has laid the corner stone of our highest civilization. He has revivified old dead maxims into living realities. He has scattered the face of the earth with principles that were based upon the eternal love of the eternal Father. He has been the preacher of liberty, fraternity and equality. He has

abolished slavery from our midst. He has inspired our best literature. He has founded institutions of learning. He has been giving new conceptions of sin, new ideas of duty, and new hopes of immortality. He has been consecrating childhood, he has been dignifying womanhood, he has been sanctifying our homes, he has been helping the poor, he has been delivering people from the oppressor, he has been lifting people by the thousands, one by one, one by one, out of the dung-hill of their sins and causing them to throw themselves upon the all-redeeming love of the Savior of the world. Notwithstanding the faults that can be found in the administration of the Christian Church, notwithstanding the weaknesses that can be found there, the most magnificent, the most pervasive, the greatest power in the direction of all that is highest in human life has been Christ and the Christian Church. (Applause.) Every altar that is erected is consecrated to the truth that sets men free. Every tower that is built rests upon the eternal Rock of Ages. Every spire points men to the highest things, to their future home, and heaven and God. (Applause.)

Obliterate Christianity out of the world, strike it out of our literature, burn up your Bibles, throttle the choirs, hush up the preacher's voice, break down the altars, take away these things, and there is no archangel that would be sufficiently eloquent to depict the horribleness and the vastness of the catastrophe that would ensue. In spite of our faults we can sing the old psalm: "O that men would praise the Lord for his goodness, and declare the wonders that he doeth for the children of men."

So I say that we start out in this Congress first with the conviction that Christ is universal; that the Christian religion is to be universal; that it has the power of being universal; and that it is the most potential thing

for righteousness that the world has ever seen. (Applause.) That is the first part of our program.

And now unity. Of course, unity is not uniformity. Unity is not unanimity of opinion. Unity is not platform agreement. Unity is not a federation of separated churches; nor is it organic separation and rivalry. Unity is that oneness in the visible body of Christ that makes men know and believe. This, of course, is not the time or the place to discuss unity as a platform. It is not the time nor the place to say a single word of a controversial character. Neither is it the time nor the place for any of us to say foolish things for the sake of saying perhaps the popular things; but I for one cannot discuss the subject, "The Will of Christ for the World," without touching unity. (Applause.) And you and I cannot consider the most statesmanlike, the most economic, the most efficient methods of missionary administration without considering unity. (Applause.)

It is well for us to remember that the greatest triumphs that the Christian Church has ever won were in the days when the Church was one. It is well for us to remember that the greatest triumphs that Christianity has ever won were won, shall I say, before the Thirty-nine Articles were written, or the Westminster Confession, or the Augsburg Confession. And the greatest triumphs that Christianity is going to win will be the triumphs of a united Christian discipleship. (Applause.)

Let me take you to a little town not very far from Chicago. It has but thirteen hundred population, men, women and children. It has nine churches. Some of these nine churches are being supported by contributions from home mission boards. There are fifty-five per cent. of the men of that town that do not belong to any of the nine. But why? Because they are so feeble,

necessarily so feeble when they divide thirteen hundred souls up among nine of them—they are all necessarily so feeble as not to be commanding exponents of the Christian religion in the town in which they exist. (Applause.) Does the number of religions increase the amount of religion? Is there not a danger that these labels become libels on true Christianity?

Let me take you to another town not so very far from Chicago. It is a larger town. It has thirty-two churches in it, thirty-two separate organizations. I am told some of these churches are in need of support from the home missionary boards, when anything like Christian statesmanship would strengthen the Church in that town and make it a great contributory force to spreading the gospel throughout all the world. (Applause.) I believe that we are wasting more money through overlapping, through dove-tailing, through rivalries, than would evangelize a whole race in a single generation. (Applause.) Is it wise? Is it statesmanlike? Is it Christian?

I would be the very last person to put forward the economic argument as one of the first arguments on behalf of Christian unity. Better have five hundred churches, each one with its own truths and its own spiritual convictions, than one united Church at the sacrifice of a single truth or of a single spiritual reality. (Applause.) Better waste a million dollars than to sacrifice a spiritual experience or a precious truth. But is it necessary either to waste money on the one hand or to sacrifice convictions on the other? I am quite sure that many of us have been approaching the subject wrong-end first. We have been asking what can we give up in the interests of unity. That is not the question. It is not what we can give up, but what can we give? (Applause.) You have no right to give up anything that you have had that ever has

been of value, that is of value, or that is likely to be of value. (Applause.) You have no right to give up anything that has ever received the divine sanction and the divine approval. It is not what we can give up, but what we can give. I have a horror of that kind of unity that would be based on a sort of residuum. (Applause.) I am not attracted by unity on the basis of an irreducible minimum. I do not want to belong to a Church of minimums. (Applause.) I want to belong to a Church of maximums. (Applause.)—Maximum beliefs, maximum duties, maximum sacrifices. The Church of minimums is incapable of producing martyrdoms. There *are* things that we can give up, but nobody is asking anybody to give up anything that is of value. We can give up pride. We can give up our ecclesiastical conceit. (Applause.) We can give up our denominational jealousies. (Applause.) We can give up our inherited prejudices. (Applause.) And perhaps by the grace of God we can give up some of our ignorance. (Applause.) I lay this down, brethren, as a proposition that has already demonstrated itself, Christlike Christians cannot stay apart. (Applause.) Take this Laymen's Missionary Movement. To me the most significant thing about it is this, that as I see it, all kinds of Christians, Roman Christians if they would, Oriental Christians, Anglican Christians, Protestant Christians of every name can, without a single scruple of conscience, come and take their part and their portion in this great enterprise. (Applause.)

Why? It is because we have all got the same central unity up to this point. We all believe in Christ. We believe that the world is for him, and we believe that he has come to have the whole world. (Applause.) Glory be to God! that at the end of two thousand years, in spite of bitter controversies, and interminable logomachies and almost bloody religious warfare, Chris-

tians throughout the whole world can get together on that platform: Christ for the world and the world for Christ. (Applause.) There is more unity than we think. The things that separate Christians are inconsequential in comparison with that that separates Christians from non-Christians. "He that hath the Son hath life, and he that hath not the Son of God hath not life."

Well, that is our program. The universality of the Christian religion and the ultimate unity of the Church of Christ. Isn't it a big enough program? Is the world big enough for you? Is Christ attractive enough for you?

"Ashamed of Jesus, can it be,
A mortal man ashamed of thee?"

Let us rigidly and loyally adhere to that program in spite of the worldliness of the Church, in spite of the unbelief and the half-belief of our Christian membership, in spite of our cold love and our painless sacrifices, in spite of the absolutely unchristian talk that we hear from the pews that they do not believe in missions, in spite of everything, let us not pull down the flag one inch. (Applause.) Christ is for the whole world and the whole world for Christ. And as a means to that end let us all be prophets of unity, priests of unity, apostles of unity. We can do that much at any rate. We can say of unity as we say of universality—We can if we will; *We can and we will.*

May I conclude by throwing these thoughts into the most efficient language which I know how to employ, the language of prayer.

O God, who has made of one blood all nations of men to dwell on the face of the whole earth, and has sent thy Son, Jesus Christ, to preach peace to them

that are afar off and to them that are nigh, grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom. Give us grace seriously to lay to heart the great dangers that we are in by our unhappy division. Take away from us all pride, envy, jealousy, hatred and uncharitableness and anything that hinders godly union and concord; that as there is but one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, the only God, through Jesus Christ our Lord. Amen.

May our lex credendi always be our lex orandi!

Chairman Marling.—"A World-wide Purpose in the Life of a Christian," Bishop Warren of the Methodist Episcopal Church.

A WORLD-WIDE PURPOSE IN THE LIFE OF A CHRISTIAN

Bishop Henry W. Warren, Denver

Mr. Chairman, Christian Men: A world-wide purpose depends upon a world-wide ability, and a world-wide ability in supreme action. We have all heard of the man that prayed: "Lord, bless me, my wife, my son John and his wife, us four, no more. Amen." This man was somewhat large—somewhat. That is, he might have been smaller. (Laughter.) He might have been only one-fourth as large and prayed only

for himself. He might have been less than that and not prayed at all. But how far this man was from the largeness of the Apostle Paul who said, "I am debtor to the Greek and to the barbarian," a phrase that meant all the culture and all the savageness of the world. And in the discharge of that indebtedness he labored more than all the other apostles. He preached Christ to those that scourged and that stoned him to death at Lystra, on which occasion I think God took him into the third heaven where he heard unspeakable words not possible for a man to utter, in order that the breadth of this world-working man should embrace both worlds, present and to come. Thus was attained the largeness of a man who prayed such prayers as would lift a clod into glory, and who added enrichment and enlargement to literature until broadening rivers flowed down the centuries as never man caused before. Largeness, largeness that looks like divinity.

What has been can be. God does not tantalize us with ideals that turn to dissolving *mirage* as we approach them. He lifts up possibilities that may become actualities. What is God's thought for his children? First of all, "the heaven and the heaven of heavens is the Lord's, but the earth hath he given to the children of men." What kind of an earth? An earth so rich in potentialties that the aggregate mind of man, applied thereto through the ages, has not come to understand the material possibilities of the world. What? Matter superior to mind? Superior to present mind of man because endowed by the present mind of God. There are omnipotencies which we are given to have dominion over and to control, and especially over omnipotencies by which our thought shall be enlarged and our minds strengthened. This world is carried a thousand miles a minute by a power immeasurable to us, revolved a thousand miles an hour, carried around

the sun and held thereto by a power unthinkable by man. If it were tied to the sun with steel wires, the tensile strength of every one of which would uphold a dozen of us, they would have to be attached to the earth on the side next to the sun, from side to side, from pole to pole, on sea and land, so many that a mouse could not run among them. And what about the other potencies of earth? There is the power of electricity, one cent's worth of which will lift these elevators with a dozen men therein up twenty stories of our tallest buildings—plenty of power, power to spare. And God has packed our coal bins and roofed them over with mountain ranges wherein he has treasured up the limitless forces of the sun through immeasurable ages. And that other great source of power, larger, intenser than all these—the celestial ether, we have not lifted a finger to handle, and have not minds that can yet use the least of it. And yet God hath given the earth unto the children of men and said in his first thought of us, "Let us make man after our image and after our likeness, and let them have dominion over the fowl of the air, the cattle of the field, the fish of the sea and besides fish whatsoever passeth through the paths of the sea"—gravitation, magnetism and what else we know not. And to add to our breadth of vision, wherefore are these stars that gem the night? Are they inhabited? Are the uncountable millions of them homes of sentient beings? Judging from our own solar system, we should say not. None of our worlds probably are inhabited. But, what are they for? It seems to me they are God's gymnasium for the development of the thought of his children, shining points on which we fix flying trapezes for minds to swing themselves the universe through and through.

But does it seem that men should be considered of sufficient importance—a few little men on one of the

least little worlds, for such a gymnasium as this, men short-lived and feeble? First of all, they are not short-lived. They are immortal. They are made to endure deathlessly, as the sweet singer said of heaven:

"When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise
Than when we first begun."

And again, the value of a thing bought is indicated by the price paid. And we are not redeemed with corruptible things like silver and gold, but with the precious blood of Christ. What God thought worth dying for is worthy of a material creation for a gymnasium on which thought can grow. (Applause.)

Having given this outlook in the physical world, what is God's thought of us in the line of influence of mind on mind? Here are starting points that reach forth like the widening river of Ezekiel bringing life wherever the healing waters come. God said to Abram in the insignificant land of Ur, "Go out from thy country and from thy father's house unto a land that I will show thee, and I will make of thee a great nation; and in thee shall all the nations of the earth be blest." And that flowing river has gone on from that time of God's voice until our time, and it flows on, father of the faithful, here and in the ends of the earth.

Christ was born, and the angel's song was pitched to the same keynote. "Behold I bring you glad tidings of great joy that shall be to *all* people." And Christ in the opening of his ministry said, "My Father's house is called a House of Prayer for *all* nations," and so we are invited to a sphere of influence broad as the world, lasting as eternity.

And what does God propose to do with these great

possibilities of mind and these great immensities of influence? Men are not only great in God's thought, but they have been great in human deeds. Men have associated themselves together, individuals, not working more than eight or ten hours for a day's work and yet so relating millions of days' work to one another that they have accomplished great things. They have built the hanging gardens of Babylon, the pyramids of Egypt, the wall of China, by single day's work dovetailed, aggregated together, millions of them. And they have done far more, infinitely more, in building such cities as New York and Chicago. Not only have men wrought together but they have wrought individually, sublimely, masterfully.

Pheidipedes running the first Marathon race burst into the forum of Athens and cried "Rejoice! We have conquered," and dropped dead from the exertion. The Swiss found the leveled spears of hated Austrians an impenetrable line until Arnold of Winkelreid at Sempach rushed forward with outstretched arms crying, "Make way for liberty, make way for liberty," and died with a sheaf of spears gathered into his bosom. But through the broken line rolled a stream of men for liberty, one man making thereby a road for them.

Luther would to Worms, though devils were thicker than tiles upon the houses. And we have men, one on the platform at my right, whom I remember fifty years ago went, slight and alone, against three hundred millions in India. (Applause.) Stayed there until the great armies that followed him that rides the white horse of victory in glory were amazingly reinforced from that people, until he saw 153,000 members in his Church and 43,000 youth in their schools. So in regard to other lands, as the motto yonder says, "We can do it and we will!" (Applause.)

And we fight no losing battle, because it is prophesied that he that leads the van shall never fail nor be discouraged. The heathen shall be given unto the Son for his inheritance and the uttermost parts of the earth for his possessions. So it shall be of all nations, the knowledge of God shall cover the earth as the waters cover the seas. Stand on the great heaving deck—water as far as the eye can see, and water five miles deep, thousands of miles wide, water, water, and remember that the word is sure that the knowledge of God shall cover the earth as the waters cover the sea. Neither will we fail nor be discouraged because allied to that power and joined inseparably thereto.

What shall I say more? Time would fail me to tell of Gideon, of Samson, of Jephtha, of David, and the prophets who through faith wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And these all having obtained good report through faith received not the promise—all of it—God having reserved some better things for us, that they without us should not do the perfect work. The promise that God would pour out his spirit upon all flesh was partly fulfilled at Pentecost. The residue of the spirit is with God, and the residue of the promise is to be fulfilled. Just fourteen people there. Thousands of people elsewhere. God will pour out his spirit upon *all* flesh and wherever upper chambers glow with fire, and clouds of incense go up to the Throne, there come new Pentecosts over the breadth of the earth for the salvation of man.

But some better thing is reserved for us. That roll-call of heroes, in that one little area no larger than Vermont, surpassing all the heroisms and glories of

achievement in all the rest of the world, and all the ages outside, is yet to be itself surpassed, God having reserved some better thing for us. We are set for a world conquest.

Others have had such ambition. Napoleon sought to conquer little Europe merely, and he found his Moscow retreat and his irretrievable Waterloo; but our King that rides the white horse of victory followed by the saints of all ages knows no defeat, is sure to conquer. By what means can this campaign of peace be waged? Christ definitely said here in the flesh, "Greater works than these shall ye do." Greater works than those he was then doing, healing the sick, raising the dead. "Greater works than these shall ye do." And he justified St. Paul in saying, "All things are yours," things present, things to come, life, death, Christ, all is yours for the great purposes of the plans of the infinite God.

If we are to conquer, by what means? Fortunately our campaign is not only definitely outlined by the King of Kings, but was actually put in execution while he was here on the earth. What is it? Christ came to inaugurate the kingdom. We are to follow his methods and win the success our brother previously speaking has spoken of. He came, healing the sick, casting out devils. He came, relieving the physical infirmities, agonies, lesions, flowing of blood, loss of life. We must follow. We do. Into every heathen nation where the Christian Church goes, it goes with physicians, nurses, hospitals, dispensaries, healing the sick; showing that we are thereby credentialed as doing the divine work. Christ said: "My Father worketh up till now, and I work. If you cannot believe the breadth of my words, believe me for my work's sake," and they did. He went about doing good. I have seen in every land under the sun the Christian missionary carrying on

the blessed healing of the body that thereby souls might be reached.

Here is a little American flag that has been kissed by the sun of every soil under the whole sky, and sailed over all the seas of the whole earth. I remember walking the streets of Nanking with the head of the hospital there. Suddenly we met an old man who seized the doctor's hand with affection, took it to his lips with reverence and laid it on his breast, looked up with adoring ardor, I might almost say, into the doctor's face, and then began to speak to the people in the street, "Neighbors, friends, you know me, how I used to walk around here feeling with a stick—blind! This is the man that gives eyesight to the blind." The doctor was credentialed and all the city believed in him that stood in the name of and doing the work of Jesus Christ.

Christ's second part of his campaign was in giving new ideas; ministering to the mind, enlightening and enlarging thought. He gave more truth concerning man and concerning God and their relations in his short life and shorter ministry than men had ever dreamed, imagined or hoped before. He gave a new value to the human soul so great that there is no legal tender for a human soul. Even worlds are not small coinage in such a traffic. If a man gained a whole world but lost his own soul he is a pauper forever. And so Christ lifted up by glorious thoughts the great world of man made in God's image and made to live forever.

We carry the same great thought wherever we go. Schools everywhere teaching all that we have learned; all of science, all of thought, all of the mystery of nature, all of dominion over the forces thereof, teaching, teaching. It seems to me sometimes that in some departments the greatest missionary force in this world is not

the Christian Church but the United States of America. I have seen her everywhere, her influence in all lands. They enacted in the Philippines that in June, 1907, the American language should be the only official mode of conveying thought. They replaced some seventy different jargons, none of them good for anything, without any breadth of thought, only expressive of bodily needs and human lusts. Think of the endowment of a people with the infinite wealth of American speech, science, history, poetry, government, religion. And to make possible the use of this language, the government landed in one day, from the transport "Thomas," 543 graduates of our normal schools and colleges, the next week 500 more from another transport, scattered them through the islands to teach school in English speech; and so dowered that people with the great wealth of thought and mind that we possess.

We go on the way that Christ led. I was in Porto Rico a year ago or a little more. The Spaniards turned over to us one school house only. Now, there are 1,600; 92,260 pupils are enrolled in the schools, the government, Christian government, carrying the great breadth of human and divine thought to the ends of the earth. (Applause.)

But, thirdly, Christ came more than healing the body, more than enlightening the mind. He also taught that there was a real impartation of God into the soul of man. The new birth gives him the divine nature and makes him a fit companion for the infinite God, fellow workers in the great work, and fit at last to sit down on the throne with Jesus Christ and reign forever and forever. The breadth, the world-wide view, how sublime, how divine! "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best." Why

should we live and not be glorious, in working together with God, in plans that pertain to the whole earth and last forever and forever? (Applause.)

The Congress adjourned with the benediction by Bishop Anderson.

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PRESENT WORLD-CONDITIONS THE CHURCH'S OPPORTUNITY

LORD WILLIAM GASCOYGNE CECIL

AMERICA'S WORLD-RESPONSIBILITY

J. A. MACDONALD

THE SUPREME OPPORTUNITY OF OUR GENERATION

J. CAMPBELL WHITE

EVENING SESSION

TUESDAY, MAY 3, 1910, 7:45 P. M.

Chairman Marling.—We shall now be led in prayer by Bishop J. E. Robinson, of the Methodist Episcopal Church, of India.

Bishop Robinson.—Let us pray. Almighty God, our Heavenly Father, we lift our grateful hearts to thee at this time in thankfulness and praise. We rejoice in the privileges that are ours as disciples of our Lord and Savior Jesus Christ. And as we gather at his blessed feet this evening hour, we do praise thee for the love which thou hast revealed to mankind in him. We thank thee for the love wherewith thou hast loved us and for the possibilities which that love has opened up to us in his redeeming sacrifice. We see him to-night, our glorious, risen, exalted, and glorified Savior, he who gave us life and ransom from our sins, and who has made it possible for all mankind to be reconciled unto God and to enter into eternal fellowship with the everlasting Father.

We praise thee, O God, for what thou art doing in thy Church in these days. We praise thee for what our eyes have seen and our ears have heard of the glorious work of thy spirit in the hearts of thy servants in this land; for these great conventions which have been held in many cities of America. We give thee praise at this time for the days of privilege and opportunity which have come to men previously indif-

ferent to the claims of Jesus Christ upon them, indifferent to his great command to go into all the world and preach the gospel to every creature. We do praise thee, our Father, for the holy influences which have come upon the hearts of men and for all that thou hast done to increase interest in this great enterprise which we know lies close to the heart of our Lord.

And now baptise us, we pray thee, gathered here in thy presence at this time, with a new sense of our obligation to make Christ known to the uttermost parts of the earth. Send upon thy servants gathered here from all parts of this country, a new and a deep conviction of their responsibility for the evangelization of the world in their generation. And as they hear the messages of the hour which thy servants bring to them, may new inspiration come to their hearts, and may they resolve that by the grace of God and through the power of the Holy Spirit they will do far more liberal things for the kingdom of God and seek more earnestly the glory of Christ than they have ever done in the past.

Now, we recognize our dependence upon thee for everything of good that enters into our lives. O God, deal graciously and bountifully with us. Make us strong in thy great salvation and lead us forth into a larger life and into the doing of larger things for thy kingdom. Forgive us our indifference and apathy in the past and create within us new desires, new purposes, new ambitions, new aspirations, and lead us forth as a mighty host to pull down the strongholds and to build up the kingdom of our Lord and Savior Jesus Christ. And here at the Cross where flows the blood that bought our guilty souls for God, be our new ambition now to consecrate to thee our all. Help us, O God, to do this, and we shall praise thee, Father, Son, and Holy Spirit, forever more. Amen.

Chairman Marling.—The subject to be discussed is: "Present World-Conditions the Church's Opportunity," and we are privileged to hear the Reverend Lord William Gascoygne Cecil, of Hatfield, England. I introduce him to him with pleasure.

PRESENT WORLD-CONDITIONS THE CHURCH'S OPPORTUNITY

LORD WILLIAM GASCOYGNE CECIL, OF ENGLAND

Mr. Chairman and Gentlemen: It is with great pleasure and a feeling of honor that I find myself addressing such an important meeting of this vast country. Few things give Christians greater happiness than the feeling that the cause of Christ is going forward, is being gallantly maintained in other lands than our own; and I shall go back to my own country with this message to them, that I have with my own eyes seen the enthusiasm and the zeal that America has for the cause of our Lord and Savior.

Gentlemen, my subject to-night is "Present World-Conditions the Church's Opportunity." I do not think we quite realize how those world-conditions are altering. To begin with, the world is growing a very small place. After all, you must measure distance by time, and if you measure distance by time the world is shrinking rapidly. It was only a few years ago that it took months to reach China, but when you had reached China you found yourself then only half way on your journey if you were bound to an inland place. Now that is all changed. In London at one of the principal railway stations you will see this notice: "Fourteen days to China and Japan," and that is a notice which will soon have to be altered, for with the acceler-

ation of the service it will soon be less. That will bring home to you how much this world is shrinking.

Not only is it shrinking, but owing to the girdling of the world with the cable, owing to the improvement in the system of posts, and above all things, owing to the extension of the press, what happens in one part of the world is intimately affecting another part of the world.

Not so many years ago when England and France were at war with China, the fact that a war existed escaped the notice of the great mass of Chinamen. They were told that some barbarians were giving the Emperor trouble (laughter); and they were assured it all ended very well and that the barbarians were now bringing tribute. (Laughter.) But since that day I might say in every town in China a newspaper circulates, which I will not say gives reliable information, for perhaps I should not be able to say that of other papers besides the Chinese papers; (laughter) but I will say this, there is this interest in information, which is, at any rate, founded upon facts. (Laughter.)

Now, these world-conditions are the opportunity of the Church. You know before our Lord and Savior came to this earth, God raised up the great Roman Empire which with all its cruelty and harshness was most efficient at bringing the world under one system of government. The great Roman peace reigned over the greatest part of the world. And a straight road led straight away from Rome right past my home, for instance, in England, right to the south of Scotland, to what was then the confines of civilization. And so again God has prepared the way. For through that road the Roman Empire enabled the gospel to spread. Along those roads not only traveled the Roman centurion, not only went the cruel messenger of death, but also the messenger of life; along those roads, in humble

guise, traveled the missionary who first took the gospel to the far off lands; that gospel which has created the modern western civilization. And once again does God make clear the road with this shrinking of the world; with this binding together of all peoples we come to a new development which the world has not seen. We come nearer and nearer to a common civilization which will enable our thought to be exchanged from one end of the world to the other.

Let me again quote China as an example, for I have been there twice and I have studied the mission question especially in that country. In China they used not to realize even the very meaning of the words in which it was necessary to preach the gospel. A man said to me that before we attempted to convert the Chinese we had to convert their language. It was not only difficult to learn that language, but when you knew Chinese there were no words in it in which you could express the verities of Christian truth. Now, the Chinese language is rapidly undergoing a transformation, and I am not exaggerating when I say that now, or soon, it will be possible to express in Chinese—so I am given to understand—all that we think and know of in the West.

Now these movements have been raised up for some great purpose. In that movement in China, for instance, and in all the movements through the world, you can see a certain duality, and it is to that which I shall speak. In China there is a distinct duality in the movement. The movement toward the western civilization has had two causes, and therefore somewhat naturally has two developments. The first cause of that movement is the growing power of the West. You know people have got to change when somebody comes after them with a bayonet; and that is the position in which China is. A great cause of the western move-

ment in China is the instinct of self-preservation. China is realizing that unless she adopts western civilization, she will perish as a nation. That is one great cause of the western movement. It has come home to China very obviously; in fact, China was very slow to learn. She has had three lessons, one more bitter than the other. The first lesson was from Japan. She went to war with Japan. Now, China is a country of four hundred million people, and Japan has some fifty millions. Wasn't it reasonable to expect that China would somewhat easily defeat Japan? But what happened? China adhered to her old civilization. She went out with her troops directed by a general who regarded a battle as a small thing. He went to a town called Pingyang in Korea, and there he mounted a hill and from that hill he proceeded to direct the army with his fan. Somewhat naturally the German-trained troops of the Japanese brought the battle to a very speedy and final conclusion, and the Chinese realized for the first time that they would have to change their civilization.

And yet they would not learn. Again they raised their head against the western civilization. They raised their head against it by besieging the ministers that represented the various nations in their legations in Peking. And again they realized how powerless they were. When Peking was relieved, China began to realize the power of the West. The relief of Peking was sullied by a sack of the city which does no credit to western civilization; but that fact brought home to China her powerlessness. When she saw the city of Peking with all its countless treasures, with all its invaluable curios, given to the sack of a rough and ignorant soldiery who very often destroyed through sheer ignorance works of art of priceless value, China realized that she was absolutely powerless before the West; that the West was treating her—

yes, perhaps unfairly—but was treating her like savage races are treated; and China determined that she would learn some of that western civilization which made her adversaries so powerful.

And yet the lesson was not altogether learned. It needed a third stroke of God's rod before she would learn that lesson well. Once again China was humiliated and this time her humiliation reverberated through the world and has not only altered all the conditions in China, but has, by its moral effect, altered the whole condition of this world. Japan and Russia went to war. Now, the war might have been waged by the two nations in the territory of either of these countries. You look at the map and you will see that the territories lie opposite one another; Japan might have invaded Vladivostock, or Russia might have invaded Japan; or the dispute was about Korea and they might both have determined by force of arms which should have the right of holding Korea. But what did they do? They selected a province of China, a nation with which they were both at peace, and fought out the war in that province; and a situation arose which if it had not been so tragic would have even been comic, a situation where the armies marched and countermarched while the Chinaman went on with his ordinary life, and the law court was held and the market filled even while his country was being occupied and reoccupied by the rival forces.

That war was brought to its close by one of those turning points in history to which we live too close, to realize its importance; by a battle, which, when history is written, will appear as one of the greatest points in the history of this world, the battle of Mukden. There Japan and Russia met each other. There were fifty miles of battle front, but the center of that battle was a spot which was sacred to the sentiment of every

Chinese man, for in the center of that battle lay the tombs of the emperor's ancestors. Anyone who knows the position in which the emperor, the son of heaven, stands in China, anyone who realizes the reverence that is accorded to his ancestors, will understand what a thrill of horror went through the whole of China, when she realized that this most sacred spot was to be the actual scene of the struggle between Japan and Russia. But what could she do? Nothing. She was powerless before these great armies, and yet, she with her four hundred millions was more numerous than the two put together—yes, three or four times more numerous.

She did what she could. She sent petitions to St. Petersburg and petitions to Tokio, in the hopes, and those hopes were realized, that the sacred spot would be treated with reverence; but after that battle was over, China determined from that moment that she would accept western civilization. And, so there comes the first great reason of the movement in China, the first great reason for the movement for western civilization. China realizes that she must accept the western civilization or submit to humiliation.

When, for instance, she asked Japan why it was that she was powerless, Japan made answer to her in no uncertain tones. "You are powerless because you have adhered to your old civilization. We have thrown your civilization on the scrap heap and have accepted the western civilization, and you must do likewise if you would save your national existence." That was the last great cause of the movement in China.

That cause has reached a great deal farther than China, for this reason, that the victory of Japan over Russia was not a victory of the East over the West, but was the victory, paradoxical as it may seem, of the West over the East. Every eastern race has realized,

India has realized, Turkey has realized, Persia has realized, that Japan conquered Russia not because she was eastern, but because she was western; because she had accepted a great part of the western civilization and because she was a greater master of that civilization than Russia was. For instance, the medical service in Japan was so perfect that there was practically no enteric fever. Or again, Japan took Port Arthur, not because she strictly speaking occupied 203 Metre Hill. No one could have done that. When you go to the top of 203 Metre Hill, you will see that it is commanded by two forts; and when I stood on the top I realized how absolutely it was impossible for any large body of troops to remain there. But Japan, massing all her guns together from her ships, literally blew off the top of that hill with its fortifications, and then with a loss of more than twenty thousand soldiers, she drove the Russians off; and at last put one man at the end of a telephone wire, one man who lay at the top of the hill and directed the fire of the Japanese guns, so that the shots fell over the hills onto the Russian fleet. And so it was that Japan conquered Russia because she was western. And that is the message that has gone out through the world, and western civilization grows apace. Now, I am not saying that all that is quite good, that has a possibility of good.

But if that was the only aspect that I had to show you, I am afraid I should have to speak not in a very optimistic spirit, for I should only be able to tell you then that the West has shown her power to the East through fear. And fear makes few men better. But I have a better message to give you than that. The western civilization has appeared to the East from other hands and therefore there is another aspect to the great western movement. Not only has it been preached by the cannon and the bayonet, but it has

also been preached by the lips of those who love and who have shown their love as love alone can truly be shown, by sacrifice. One aspect of the great engulfing western civilization is awful, the other is lovable.

Take again China: there, the western civilization was represented not only by the bayonets of the soldiers but by the self-denying acts of the missionaries. The missionaries preached. Remember that the Chinese are a very sincere, a very religious race, and though they were slow to accept that preaching, when they accepted it, they accepted it with a sincerity with which they are not credited. The success of those missionary efforts raised up persecution after persecution. And those persecutions culminated in a great persecution which we call the Boxer movement. And there, not only did missionaries die, but their converts. I think three hundred missionaries were killed in that great Boxer persecution, but thousands of yellow men. Now, you know there is an old saying and a true one, "the blood of the martyrs is the seed of the Church." Our religion is a religion of power, and never is the power of Christianity shown clearer than when it stands in the face of death. There is something mysterious about the death of a martyr. Those who look upon the torture of a martyr realize that the power that is within him is something greater than death. "O death, where is thy sting? O grave, where is thy victory?" Those are real words. They are not an empty sentiment, and those who have seen the martyr die, realize the truth of those words. And so after the Boxer persecution a thing happened which one might well call miraculous, for surely one naturally would have expected that after people had been killed, yes, tortured, others would be afraid to adopt that religion. Even if for the moment Christianity was not persecuted, who can tell what the future will bring forth? Can we fore-

see what will be the political conditions of our own country within a year or two? I am certain there are many of us who would be very glad to be able to see what the political conditions of our own country would be; and so the Chinamen cannot foresee what the political conditions of China will be, and though Christianity may be tolerated for the moment, at any moment it may become again a forbidden religion, a religion persecuted. Now, would not you have expected under those circumstances that the result of persecution would have been this, that many men, even those who were inclined to Christianity, would have trimmed, would have professed a certain respect for Christianity, but would have carefully refrained from anything like identifying themselves with Christianity? The prudent would have said, "Yes, I know at this moment Christians are not being killed, but I remember how So-and-So looked when he was being tortured to death, and I will not therefore become an adherent of a faith which may expose me to that danger." But what has happened? Why, if you ask any missionary, he will tell you the same, that the result of that persecution has been that Christianity has increased widely in China, that the missionary who, a few years ago, made but one or two, is now making ten or twenty converts: the missionary who was making ten or twenty is now making converts by the hundreds, yes, by the thousands. If you go to any part of China, you will hear the same story. When I was in Peking, the venerable Prof. W. A. P. Martin, who is such an adornment to your nation and to your Presbyterian Church, told me, as one who had lived many years in China, that he would not have credited the change, that now in every street chapel in Peking there were crowds of people inquiring about Christianity, ready to learn, and that every place was full of those who were con-

vinced of the truth and who were accepting the risk, for risk it is still, of becoming Christians. If anyone has any doubt as to the reality of the movement in China they have only got to ask any missionary who has been at work there.

But besides all this, this movement that sprang from this holy assault has brought holier fruits, for "a good tree bringeth forth good fruit." Now one of the results of this good movement has been this. You know when Christianity was spread over the western world, you could see before it was actually professed, its good influence. For instance, if you look at the old laws, if you study Roman law, you will see a marked change in the position of slaves.

When you go back to the Roman law which antedates Christianity, you will find that a slave had no rights at all, nay, he had worse than no rights, he was an object by law of unmitigated cruelty. But long before Christianity became an open religion, while Christianity is still a religion hidden away, secretly professed, you find the traces of that Christianity on the statute books. Law after law is passed with the object of ameliorating the condition of slaves, and gradually the slave has a better and better position, till at last Christianity comes to the surface under the reign of Constantine.

And so it is in China at this day. You can see the influence of Christianity that has permeated through its society by a great movement that is taking place, a movement whose greatness I am afraid you do not realize, the great anti-opium movement. No one has any idea of the extent and power of that movement. When I went to China the first time, it was just at the time that the decrees against opium were issued. Those decrees were regarded, yes, even by missionaries, as decrees which could never possibly be carried

out. They said, and it was true, "Possibly China might be weaned of opium-smoking like all western countries have been weaned to a certain extent of their vice, the vice of alcohol; but there is no hope that the vice can be destroyed in ten years." And so at that time when I went across China, the vice was rampant. If you went between decks on a Chinese boat you found the Chinese smoking opium. If you went along the fields you saw the fields beautiful with the flowers of the poppy. Last year again I went over China and I went right down the whole map; I went to Mukden, from Mukden to Peking, from Peking to Hankow, from Hankow to Shanghai, and then I turned and went back from Hankow to Chang Sha, where the riot has just been, and back again, and I did not see a single trace of the poppy. (Applause.)

Now I ask you, could anybody on this side of the world hope to exterminate the power of a vice that is equivalent to the Chinese vice of opium, alcohol, in such a short space of time as that? So you see there, gentlemen, that the power that is moving China, the power that comes from the great Christian movement, is something very fast and very great.

Now, I ask you to look at the whole problem. Here you have the world growing smaller. Here you have people being drawn closer together. Here you have in this great country of China with its four hundred millions of people who are accepting your civilization, accepting it both on its good side and on its bad side; both for fear and because they realize its beauty. Now I ask you are we to remain passive at this moment? Remember the world has never realized the greatness of its opportunities. History is full of examples of lost opportunities. People never realize until the time has passed. Louis XVI, when the Bastile fell, wrote in his diary—nothing. People never realize that the changes

of importance are coming upon them, and this change has now come upon the western world, the change by which the great civilization of the West is spreading all over these vast lands; in China, in Turkey, in Japan —yes, in Africa it is the same story, this civilization is to spread.

Now, our civilization has two sides. It has a side which is terrible to look upon, a side which makes for its power and efficiency, I grant you, a side which makes its armies mighty and its commerce great; a side which makes its rule harsh—yes, which makes it crush other races and other civilizations; which makes it tear and destroy; a side which is terrible. And then it has a beautiful side, gentlemen. A side which owes its inspiration to its religion, a side in which the virtue of love stands forward and not the virtue of fear, and these people are being brought into this civilization. Which side shall they see? Will you only preach to them through the cannon? Will you only send commerce and trade, or will you do your best? Yes, I know you will do your best to send to them missionaries as you have sent to them men who will tell them the other side of our civilization, who will bring to them a holier message than the soldier or the commercial man can give, the message which comes to them through us, but comes to them straight from Christ our Lord, the message of love, the message of mercy, the message of purity, the message of peace.

That is what the western civilization must send to these people, and God has prepared the way; the western civilization spreads over the world; the road is being made clear. All that remains for you and for those that sympathize with you is to send out the messenger on the road, the messenger of love and of peace. (Applause.)

Chairman Marling.—We have heard with delight from a distinguished English clergyman who has never spoken to us before, but whom, I am sure, we would all be glad to hear again. Our next speaker is one who is familiar to us, and we are glad to hear from him again, Doctor J. A. Macdonald. Doctor Macdonald is the editor of the Toronto *Globe,* the publisher of one of those papers which was referred to by the previous speaker. (Laughter.) I may say, however, he is a good editor of a good paper. I do not know that I could say that everything that appears in the Toronto *Globe* is founded on absolute fact, but I do not know to the contrary. We will give the gentleman the benefit of the doubt. (Laughter.) What I have no doubt of is this, that when he speaks, men listen. He has a message to men and he has one for us to-night, "America's World-Responsibility."

AMERICA'S WORLD-RESPONSIBILITY

J. A. Macdonald, LL.D., Toronto

I accept the warning and speak advisedly with my lips, lest the information I give should not be either interesting or reliable. But as it has to do with your country, you will be able to check the things I have to say.

"America's World-Responsibility." There are two things, one is America, the other the World, and those two linked together in an awakened sense of responsibility! That is the background of this National Missionary Congress of the men of America. Against that background are set all the problems of the program for this assembly. Responsibility for the world

is the idea that has organized this campaign with its seventy-five centers of interest, culminating in this great Congress; and that campaign and this assembly will have been justified if there is brought home to the heart and the conscience of the American people a vivid and a complete sense of responsibility for the uplift of the world.

But when you raise the question so conspicuously before the world, you create a crisis for the nation. This Congress is itself a challenge to your republic. It makes a crisis in your history, because it proclaims an opportunity; it confesses an obligation. Once before there came a crisis. More than sixty years ago the words were said by Lowell:

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood for the good or evil side."

The crisis which he saw, which all the prophets of your Union saw, was the moment of opportunity and of peril when the people of this republic were aroused to a sense of responsibility for the problem of human slavery. When that responsibility was squarely faced, then came the moment to decide, and in the testing of that moment was involved the future of the Union. In that struggle democracy was on trial. In that moment a choice was made, and by that choice it was determined that government of the people, by the people, for the people, should not perish from the earth. (Applause.)

But, sir, we are to-day in the thick and stress of another and a greater moment. Lincoln's campaign was for liberty and union within this republic. The crisis as he saw it touched only these States. To-day the

horizons are widened. To-day it is not a few States with three million of people, as Lincoln said, going out to unrequited toil. The vision has come of the uncounted multitudes of the heathen world. There they languish and die, dying without God. And that vision of the world's need brings with it a responsibility for the world's service from which America turns away only to its own infinite loss. This National Missionary Congress, as truly representative of your United States as the Congress at the Capitol to-day, this National Congress is the nation's confession of America's obligation for the uplift of the world. (Applause.)

And this world-responsibility touches not only the United States, but the Dominion of Canada as well. These two nations, Republic and Dominion, holding this North American continent, boasting their distinctive institutions, their separate governments, their peculiar flags. In traditions, in ideals, in inspirations they are twain; but when they stand facing their world-responsibilities they are one. They are one in the deepest things of their national life, one in the invisible flame of their national faith, one in their world-dangers, and one in their world-message.

And this obligation of America is the inevitable consequence of America's unparalleled opportunity. It is true, for the nation as for the man that to "whomsoever much is given, of him much shall be required." Not material wealth alone, but the inheritance unmatched of the people of your land, the unmatched inheritance in all that is best in the world's achievement, in all that is highest in the world's culture, in all that is noblest in the life of the world — that inheritance carries with it an obligation for world-service such as rests upon no other land in God's world this day. (Applause.) "Heirs of all of the ages in the foremost files of Time," it becomes the people of America to play up

to their position and to be obedient to their high calling.

And now, sir, what is involved in the service which it is the opportunity and the obligation of your nation to render on the great world's stage? What is the unique thing, what is the supreme thing that America may do for the world?

First of all, this: The world-responsibility of America is something more than the exploitation of the resources and opportunities of foreign lands for the advantage of American commerce and trade. (Applause.) This continent has, indeed, a contribution to make to the wealth of the world. It has, indeed, its own contribution to make to the problem of the world's industry. It has a part to play in the widening and enriching of the trade of the world. There are products of your land for which markets may well be created beyond the seas. Your exports to the nations beyond the Pacific must inevitably increase, but the increase of your exports is not the measure of your responsibility to the world. (Applause.) You may crowd foreign ports with your merchant marine; you may send your publicity agents and your commercial travelers to South America; the captains of your industry may supply the new needs of Africa; you may force trade into Asia; your ships may sail all the southern seas; and your politicians may boast about the balance of trade—all this you may do without having once touched the world-responsibility of your republic. Teachers from your schools, the missionaries from your churches may, indeed, "blaze the way beyond the sky lines, where strange roads go down," for the agents of your trade, but your nation will not come to its own true greatness by that way alone.

And more than that, the imposing of American political institutions and forms of democracy on the people

of the Orient does not meet the whole obligation of America to the world. Democracy may satisfy the genius of the Anglo-Saxon; democracy may meet the need of the western world; but it has no more divine right than any of the forms of government which it replaced. That form of government has the highest authority which best meets the needs of the time, and best expresses the genius of the people. (Applause.) Political institutions cannot be imposed on any people from without, or you will have David in the armor of Goliath. (Laughter.) Political institutions must grow out of the life and genius and instinct of the people, if under those institutions the people are to be free. Democracy in your republic under a president, or democracy in our dominion under a king, is not the world's last word in the science of government. Out of the life of the Orient there may arise a civilization that, more than anything the western world can show, will promote for its citizens the supreme purposes of life, liberty and the pursuit of happiness. In any event the transplanting of democratic institutions into countries whose people have no instinct for self-government is not the first obligation of these American nations.

And, once more, the responsibility of America to the world is not met by reproducing our social modes and conventionalities in the life of the Orient. When one thinks of the artistic feeling of the Japanese, expressed in every line of dress, in every grace of movement, in every sweep of landscape, the notion that our supreme obligation is to teach to them the art of the milliner, or the secret of the architect, would be ludicrous if it were not so pathetic. Our styles and standards are the outgrowth of our traditions and our inventive genius. To apply them to conditions and to circumstances wholly unlike our own would be sewing a new piece on the old robe. Social life in America has its

distinction and its splendid worth, but America has not spoken the world's last word on the problem of human society. (Applause.)

America's world obligation goes beyond the forcing of the religious life of the Orient into the shapes and molds of our western ecclesiastical history. Our theologists may express the truth as we conceive it. Our creeds may set forth the essentials of the faith as we believe it. Our institutional Christianity may be for us the very best possible embodiment and instrument of the Christian life. Our forms of devotion and our modes of religious activity may best serve our needs. But when American Christianity faces the world, the varieties of life, of temperament, of emotion, of aspiration of the other great peoples of the world must be remembered. Thank God, the truth as it is in Jesus is in the spirit, and not in the letter! (Applause.) The accent of Augustine and the German Reformation, of Knox or the Wesley Revival is not the only accent the gospel of Jesus may take. Who can tell but that out of the dreamy East there may arise a conception of the Christian faith and an expression of the Christian life more genial, more spiritual, nearer to the ideal of the Man of Nazareth, than the philosophy and the commercialized life of the West would allow? (Applause.) I have the profoundest respect for all our formulas of belief. I was taught the Westminster truths from my earliest infancy. I knew "The chief end of Man." (Laughter and applause.) But I can conceive an Oriental who did not have the philosophy of Scotland or Germany puzzling himself over the catechism that we thought we understood. (Laughter.) And I can conceive that out of their life there may come a form of Christian life more beautiful than even Scotland has shown. (Applause.) At all events this is true, that compelling their religious life to take the modes

and shapes of our life is not our highest obligation to them. (Applause.)

And, once more, the essential element in the obligation of America is not even a new ethical standard, or a new sense of moral distinction. Granted that the moral life of America in business and politics and society is higher and cleaner than is the morality of Japan, or China, or India. The moral problem is indeed the one touch of human experience that makes the whole world kin. To make vital and dominant the reality of moral distinctions, the necessity for moral choices, the supremacy of moral obligations, the inevitableness of moral retributions is, indeed, a service urgently required by the heathen world. But that is not enough. The people of the Orient, like the people of the West, need something more than a knowledge of right and wrong. They need the will and the power to do the right, and not the wrong. A sense of moral distinction and moral obligation without the energizing power of a moral dynamic would do for the Buddhist, or the Parsee, what it did for Saul the Pharisee, "I was alive without the law once, but when the commandment came, sin revived and I died." The world needs something more than a sense of law that brings a knowledge of sin.

Now, sir, what is that something more? What is that something more that means so much, that which it is the supreme obligation of America to give to the world? It is the gospel of God's infinite love. It is the message of Christ's eternal salvation. It is the glad tidings of man's redemption from the power and the stain of sin. It is the fellowship of men in the service of the world. It is the glorious hope of life immortal. Religion is the one thing that goes down to the roots and bases of the trouble of the world. Faith is the one thing strong enough to remove the moun-

tains of human sorrow. Love alone is a fire fierce enough to cleanse away the stain of sin. And to America more than to any other nation or land has been given the gospel of faith and love and a new life for the whole world. To give that gospel to the rest of the world is America's supreme and inescapable obligation.

A Christian nation! Why not? A nation serviceable! Why not? A missionary nation! Why not? Greece gave the world the idea of a nation of culture; Rome of law and military prowess; Israel of religion; Russia of authority; Germany of industrial organization; Britain of colonizing genius. Why should not America, gathering up all that is best in the life of all other nations, give to the world a new national ideal? Why should not America exemplify before the world a nation of loyalty to the standards of service set up by Jesus, the Master of all? "If any would be great among you," he said, "let him serve." If any would be great among the nations, let that nation not boast of its great area, of its material wealth, of its power in war, of its genius and instinct for culture; if any nation would be great among the nations of the world, let that nation serve, ministering to all. (Applause.) And why should not your nation lead the way? Delivered as you are from the traditions and swaddling clothes of the nations of Europe, delivered as you are from everything that of necessity checks and hampers you, why should not your nation lead the way to the larger notion of service for the world? (Applause.)

That is the stupendous obligation resting immovably on the people of your republic. Everything that there is in your history, everything there is in your geography, everything there is in your resources, everything there is in your prestige among the na-

tions—all that only combines and conspires to make immovable your obligation to carry the evangel of truth, and a message of peace and good will all over the world.

Men of this republic, of all these States, will you do it? Will you make your nation do it? Will you write on your stars and stripes this: "For the good of the world"? (Applause.) Will you make the life of America, its business, its industrial organizations, its commercial agencies, its politics at home, its diplomacy abroad, its thousand lines, going out into all the earth—will you make the life of America a positive force among the nations true to the spirit and the purpose of Jesus Christ, the Master of us all? To do that thing and to do it in this generation is the challenge of this National Missionary Congress. And when that shall have been done, America will have measured up to its world responsibility, but not until then. Will you do it. (Applause.)

Chairman Marling.—If I should ask every man in this house who had been stimulated by the message of J. Campbell White, to stand, most of you would rise. He has brought a message to many hearts in the forty-five conventions that he has attended. A devoted, intelligent, self-sacrificing Christian man is J. Campbell White, our friend.

We will hear him, not for the first time, not for the last time, but we will hear him with that same freshness and zeal when we did hear him the first time and when we hear him the last time. His message rings true. We love him for what he is and what he has done. Campbell White, you own this Congress. (Prolonged applause.)

THE SUPREME OPPORTUNITY OF OUR GENERATION

J. Campbell White, New York

I suppose no one else in this presence knows so many of you men as it is my privilege to know, having met many hundreds of you in forty-five conventions of this National Campaign, and in one or another of those conventions I think I have said everything I know, and a few other things. (Laughter.) So I am at a good deal of a loss to know where to begin and what not to say to-night.

But I still have the passion growing upon me that our nation has a supreme opportunity and that we are confronting it here; and if I may voice again to-night some of the old convictions which all of us share, perhaps it will help to mold us into a yet completer unity of purpose for the days to come.

When Bishop Anderson began to speak this afternoon, I wondered whether he had gotten hold of my notes. (Laughter.) The sentence with which I had begun was this: "The three dominant spiritual notes of our day are Unity, Reality and Universality." (Applause.) The unity of God, the unity of the human race, the unity of the world-field, the essential unity of the Church, which is the body of Christ. The reality of sin, the reality of redemption, the reality of Christian experience, the reality of the presence of God revealed and realized in human life. The universality of the gospel, the universality of human need, the universality of personal influence, the universality of every man's opportunity.

No man sees truth fully unless he sees it whole. No truth can be fully realized or revealed until it is fully

applied and tested. "Every duty we omit obscures some truth we should have known." The only adequate field for the exploitation of the thought of God for mankind is the world-field.

The supreme opportunity of every man, of every nation and of every generation must be a spiritual opportunity. The deepest needs in the world are spiritual needs. The most powerful forces in the world are spiritual forces. The only permanent values in the world are spiritual values. Every man of us is facing inevitable and eternal bankruptcy except as he invests his life and his treasure in something spiritual, for only spiritual things can abide forever. And so our Lord said, "Lay not up for yourselves treasures upon earth," where you must inevitably have to give them up in a little while; "but lay up for yourselves treasures in heaven," where you can enjoy them throughout countless millenniums. The supreme opportunity of every man, of every nation and of every generation must be a world-opportunity. It cannot be a mere local opportunity. All the terms that God uses to apply to redemption are universal terms. "God so loved the world that he gave." "The field is the world." "Go ye into all the world and preach the gospel to every creature."

Not only is the supreme opportunity of every man and every nation and every generation a spiritual opportunity, and a world-opportunity: it is also an opportunity of service. Our Lord applied one ultimate test to greatness. He said, "Whosoever among you would be great, let him be your servant; and whosoever would be greatest of all, let him be your voluntary bond-servant," and then, willing always to test his own life by the principles he laid down for the measuring of other lives, he placed his own life alongside the principle he had just enunciated and said, "Even

as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

On the Congo they may value a man by the number of cattle he will bring. On the Hudson and on the Thames they may value men by their standing in society or standing with the banks, but on the River of Life a man is valued only and always by what he is as revealed by what he does of service to his fellow-man. (Applause.) The final judgment of history is in terms of personal service, which is the highest and completest revelation of personal character.

Never before in the history of the world did such an opportunity confront any generation as confronts ours. Joseph Cook said that the nineteenth century made the world one neighborhood; the twentieth century should make it one brotherhood. Do we realize how much of a neighborhood the nineteenth century has made the world, and into what intimate telegraphic touch the needs of the ends of the earth have been brought to the sympathies and resources of Christian nations and the Christian Church?

This was strikingly illustrated to us a few years ago out in India during the famine, when every morning in Calcutta we would pick up the daily papers and scan the telegrams to see where relief was coming from. There was not a day that there was not a half column of cablegrams saying that from this city and that all over the Christian world money was being cabled for the relief of suffering. The swiftest ships were not fast enough to carry relief to the people who were perishing in multitudes. The only thing that was fast enough was the cable, and within twenty-four hours after a man here, or in New York, or in San Francisco, or Toronto, or London, decided that he wanted to do something to save life in India, the bread was being put into the mouths of starving people yon-

der in the heart of India. (Applause.) That is the kind of intimate touch into which God has brought all the nations, ready for the impact of combined Christianity to make its proper imprint upon a world made plastic by the great changes that have been going on for the last hundred years.

Do we realize what a marvelous preparation has gone on in these countries? When our first missionaries went out into China, India, and other mission fields, the people were suspicious of them, they did not know their motives, they imagined they must be coming for some selfish purpose; but now in every one of these countries, by their sheer unselfishness of service and openness of character, the representatives of our churches have gained the confidence of the people of all religions and of all governments, so that they are trusted with the confidence and the treasures of the people as no one else is trusted. The leaders of these countries, in a multitude of cases, have come to our missionaries for guidance and counsel about the establishment of their educational systems, about the readjustment of their social conditions, about the truth concerning God and our relation to God, that the heart of man everywhere is yearning to know.

Do you realize that all the greatest problems of the world are missionary problems? The greatest educational problem in the world is primarily a missionary problem. We think we have large educational problems here in the United States and Canada, but they are comparatively insignificant. These countries with Great Britain have the finest educational facilities in the world. It is true that our wealthy men may create great general educational funds to make a little more perfect the splendid educational equipment which we already have, but in the presence of all these great educational opportunities that we have in this country, is

it not an infinitely pathetic thing, almost an unbelievable thing, that to-night half the world is unable to read or write? That is the outstanding educational problem before civilization to-night.

Those people have just as much capacity as this half of the world if they had the same chance. There are governors and judges and bishops and presidents in embryo in those countries who have not learned how to read as yet. How great would be the amount added to the aggregate of human intelligence if the other half of the world had even as much education as we have! (Applause.) It is the great educational problem in the world in our generation, and the missionaries are the people primarily who are attempting to solve that problem. Do you realize that there are missionaries, a number of them on this platform and in this presence to-night, who have gone out to tribes that did not have a word of any written language, and have gathered the language from the lips of the people and reduced it to writing and then given the Bible to them in their own language? During the last hundred years the missionaries have translated the Bible into 534 of the languages and dialects of the earth. This is without any possible exception the greatest literary achievement of all human history. (Applause.) The missionary propaganda is an educational propaganda, where whole nations are the units.

The greatest philanthropic problem of the world is also primarily a missionary problem. Do you realize to-night that with all our knowledge of medicine and surgery and hygiene and sanitation in this country, about half the world do not yet know the a-b-c's of these subjects and are suffering all the unnecessary pain of their ignorance? And never until the missionary with the spirit of Christ in his heart goes out into every dark place in the world and patiently trains up about

him an army of native doctors, will this burden of unnecessary suffering be lifted. It is a wonderful thing to have doctors on every street and hospitals in every community up and down this country, but we need to take some thought as men interested in humanity, to see that the blessings of scientific treatment of the ills of the body are given to the rest of the world. And our missionaries are doing that as no one else is doing it.

Do you realize that the world's peace is wrapped up with missions more than it is with battleships? Bayonets and battleships may be of some value as a sort of international police force, but did you ever yet see any police force promote brotherhood to any particular extent? The only hope of universal brotherhood is that the races of mankind shall come into touch with Jesus Christ, the world's Elder Brother, and the Prince of Peace. (Applause.) If the Church would spend one-fourth as much for missions as the United States is now spending year by year on our military budget we could support missionaries enough to evangelize the whole world in this generation. (Applause.) But all the armies and navies of the world would come infinitely short of producing the spirit of brotherhood that even that small amount of money supporting a force of missionaries would produce. If you can send enough missionaries out into the world, they will create a new atmosphere of brotherhood everywhere. Mr. Carnegie was wondering how he could give twenty millions of dollars to promote peace among the South American republics. If he would put the whole amount into sending missionaries to South America, they would solve the problem. (Applause.)

Of course, this missionary problem is the outstanding religious problem in the world. For more than half the world to-night does not know our Lord, who

alone has revealed the Father in his fulness and in his infinite love and compassion toward mankind.

Do you realize also that the greatest spiritual triumphs in the world are missionary triumphs? It took just about one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. But it took us only twelve years to win the second million. We passed that mark in 1908. And in 1908 we won 165,000 converts out of heathenism, or at the rate of a million in six years instead of twelve. This year the Korean Church alone, where there was not a convert in the whole empire when I started to college, the little infant Korean Church alone is trying to win a million converts in that country within twelve months. (Applause.) And in Pingyang, Korea, a city of 50,000 people, they had 2,000 professed conversions in February of this year. Think of that! (Applause.) Do you know what it would be the equivalent of, if we were trying in this country to do as much as the Korean Church is trying to do this year? They have only got 200,000 Christians, and are trying to win a million people to the knowledge of Christ in twelve months. We have got twenty million Christians in the United States, and if we undertook to win converts on the same scale, we would need to undertake to win a hundred million Christians this year in this country. That may bring to us something of the tremendous faith and energy of that infant Church. The mightiest triumphs of Christ are out on the frontiers of the world where the need is greatest. (Applause.)

And coöperation is coming into its own out in those mission fields. Our missionaries have long got past the point of fighting with each other. They have got plenty of other things to fight. (Applause.) Lord Macaulay said a good while ago that it was hard to

discuss close communion with a man who was in the habit of worshiping a cow. (Laughter and applause.) In the presence of heathenism, the differences that separate Presbyterian from Methodist seem infinitely small. (Applause.) And out yonder in India and China and in the Philippines and Korea they have come to work in such coöperation that the Church is practically a unit. Do you suppose they could have a movement in Korea to win a million converts to Christ this year unless all the Christian forces were absolutely united in prayer and in effort to that end? And it is the missionary enterprise that is bringing us together in this country. Do you realize that we have had such an illustration and spectacle of Christian coöperation on this continent in the last six months as has never been witnessed before on American soil? (Applause.) From one end of this country to the other, men of all churches have been standing together on a common platform and pleading with equal interest and equal vehemence for the united impact of Christianity on a world that will never be saved until the Church as a whole attempts to meet this need. (Applause.)

There are four things that bind men together, says Professor Bosworth, of Oberlin: A common work, a common hope, deliverance from a common peril, and loyalty to a common friend. All our churches represented in this Congress to-night have all those things to bind us together. We have a common hope for ourselves and the world in Jesus Christ alone; a common work, the work of making him known to the last man on the planet; we have deliverance from a common peril; we have loyalty to a common, divine Friend. And what Bishop Anderson said this afternoon, is just coming to our consciousness, that we have vastly more to bind us together than we have realized, and

incomparably more to bind us together than there is to separate us one from the other. (Applause.)

What is our national missionary opportunity and our nation's place in God's program of universal evangelization?

Last year the Churches of Christendom, apart from the Roman Church, contributed to the support of the gospel in the non-Christian world $24,613,000. Of that amount America contributed $11,317,000, Great Britain $9,584,000, and all the rest of the world put together gave $3,711,000. It is, therefore, literally true that the United States at the present moment is the largest single national unit in the problem of making Christianity universal in the world. (Applause.) A million dollars more goes out each year from this country than from the next largest unit, Great Britain. But we ought to say, Lord Cecil, in the same breath, that you are doing twice as well as we are, for you have only got half our population and half our wealth, and we shall have to be giving twice as much before we have caught up with you. (Applause.) But is it not an interesting thing that the nations which the three speakers on this platform to-night represent—Canada, Great Britain and the United States—are giving so nearly the whole business as they are? (Applause.) Only a little over three millions are given by the rest of the world. Does not that indicate where the evangelization of the world in this generation has got to be planned?

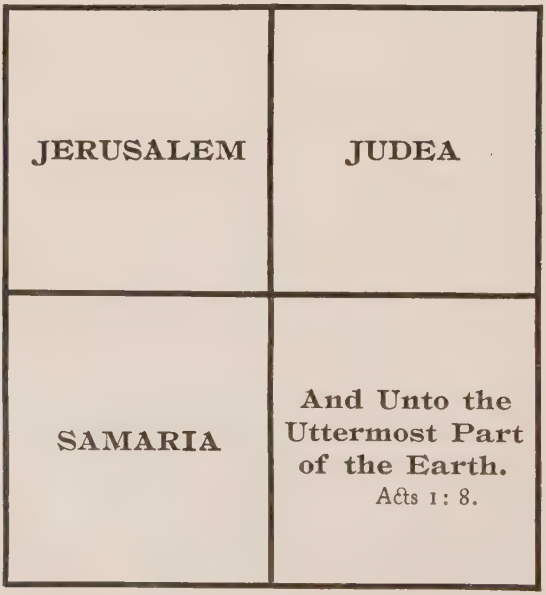
How large is the share that we are now taking in doing this work? The report in January of the number of missionaries on the field indicated 15,000 men and unmarried women missionaries. The widest consensus of judgment among missionaries is to this effect, that we ought to have at least one missionary from Christian nations to every 25,000 of the people

to be reached. On that basis 15,000 missionaries can reach in this generation 375,000,000 people. But that leaves 625,000,000 others not yet provided for, or 25,000 districts, each containing 25,000 people, where there is not any representative of Jesus Christ tonight. Is it not time that we should have a National Missionary Campaign and a National Missionary Congress to try to measure up to our world opportunity and responsibility?

Now, what is America's share of this undertaking? Fortunately our mission boards have been making careful investigation of that question for the last four years with this result. Our missionaries from Canada and the United States tell us that there are 600,000,000 people living in the territory occupied by those missionaries, or 60 per cent. of the entire non-Christian world. We have a little less than 100,000,000 people in the United States and Canada against 600,000,000 that these countries have to reach abroad. I congratulate Dr. Macdonald and his nation on the fact that Canada is the first nation acting as a unit in the matter of a National Missionary Policy in all modern centuries. They had their National Missionary Campaign a year ago, closing with a great National Missionary Congress at which over 4,000 men assembled in Toronto, and they accepted as their share of world evangelization 40,000,000 of these 600,000,000, or six times their entire population as a nation. That means the quadrupling of their missionary output, or to send out 1,600 missionaries in place of the 400 they have had, and to increase their $800,000 a year to foreign missions to $3,200,000; and already by the efforts of their men scores and scores of their churches have risen up to the higher percentage and are backing up an adequate policy to evangelize Canada's share of the world. That leaves 560,000,000

of these people in territory occupied by American missionaries. If we do as well as Canada has already decided to do, if we quadruple our output as a nation, we can evangelize that 560,000,000 of people in this generation. And it ought not to be very hard to quadruple a penny a week! (Laughter.) That is all we are giving now. We could quadruple it and still have a penny left out of a street-car fare each week. (Laughter.) But of course there are millions of Christians in this country who are very poor and other millions of them who are not interested in this thing, and those of us who are interested have to give a good deal more than a street-car fare for a week if we are going to solve this problem.

Colonel Halford is responsible for the idea of the Four-Square League. Down at St. Louis, as he was presenting this idea of Christ's program for the world,



the League was inaugurated. He said that Christ's world-program was a four-sided affair. "Ye shall be my witnesses *both* in Jerusalem and in all Judea and Samaria, *and* unto the uttermost parts of the earth." I wonder if we have all caught the emphasis on the "both" and on the "and" that we ought to get? Now, as a matter of fact, the churches of the United States spend at home—represented by Jerusalem, Judea and Samaria — $300,000,000 a year, and on the uttermost parts of the earth less than eleven millions of dollars a year. I do not know how that strikes you. If you divide up our ninety millions of people in the United States among those three squares, "Jerusalem, Judea and Samaria," there are only thirty millions in each of those squares; whereas, down in the fourth square, "the uttermost part of the earth," there are 560,000,000 of non-Christian people that we must reach, if they are ever reached. Yet in each of these three squares we are spending an average of $100,000,000 a year for religious purposes, and on that fourth square containing that great multitude of people, six times the entire population of the United States, we are spending less than eleven millions. Colonel Halford says we cannot gear up the gospel chariot that way and make it run properly even on a good road; that it is too much like having an automobile with three wheels ten feet in diameter and the fourth wheel one foot in diameter, and it is bound to drag, running in that kind of fashion! Now, what we want to do is to stress that "uttermost part of the earth" until it is properly looked after, until we get a sense of proportion in connection with it. And our great problem here at this Congress is to decide what is adequate for the uttermost part of the earth.

I believe that this National Missionary Campaign has demonstrated that the financial problem in connec-

tion with missions is capable of solution. We had a fine demonstration of that last night here at Chicago. You 2,500 men who are here to-night from outside Chicago perhaps do not know the inspiring action that was taken last night at the close of the Chicago Convention, the last of the series of seventy-five. Chicago gave last year $163,000 to foreign missions, an average of 78 cents per church member. The committee of one hundred who organized the convention here, recommended that this amount be increased to $250,000 this year. And when it was submitted to the different churches separately to consider and vote upon they came in last night at the final session to report their amounts that they are undertaking to raise this year, and they aggregated not only $250,000, but $285,000. (Applause.) The whole seventy-five conventions that have taken action on this matter have proved that the laymen of America believe this problem is capable of solution on the financial side, and they have voted with practical unanimity that it shall be solved.

My friend Mr. Rufus Cage, from Houston, I saw sitting here a few minutes ago. Houston got after the business so rapidly that they propose to solve the whole problem this year. Last year they gave $7,600 to foreign missions. When their committee came to decide how much to try to raise this year they put it at $25,000, in spite of all the influence I could bring to bear upon them. (Laughter.) I thought it was too big and they would never get it. I tried to get them to pull it down to $20,000, but they kept it at $25,000 as their goal, and then raised $28,000 inside of three weeks. (Applause.) That was quadrupling the entire output right off the bat in less than one month.

I believe the laymen of America have this year demonstrated to their own satisfaction that the financial problem in missions dare not, must not, cannot stand

in the way of a policy of evangelization that is adequate to reach the whole world. (Applause.) I want to say to you at the end of this National Campaign that my faith has been tremendously increased that the world is actually going to be evangelized in this generation. This nation is the largest single unit in this matter, and in every one of these seventy-five conventions the decision has been reached deliberately and intelligently that this objective is entirely possible, that we can do it on the human side, and we are sure that God will do it on the divine side, and working together there is no reason why we may not make the knowledge of Christ as universal as the human race, and do it now, while we are here to do it.

This is the only generation we can reach. We have copied that statement from Canada. It was put up on a banner at the great Congress at Toronto, a year ago. It has since been echoed around the world. It is something we all ought to think through until it takes profound hold of our convictions. This is the only generation we can reach, and we are the only people that can reach this generation. When we pass off the stage of life here, 150,000,000 people will pass off the stage in Africa; 300,000,000 more in India; 440,000,000 more in China. And unless we reach them they will not be reached at all. I was profoundly impressed by the statement of my friend Dr. T. S. Barbour, over in Boston, a few months ago, as I heard him after returning from a trip around the world, say that the dominant impression upon him in that trip was an impression of multitudes, all over the Orient. Multitudes in India, in China, in the Philippines, in Korea, in Japan — multitudes everywhere, unnumbered multitudes. "But, among all the multitudes," he went on to say, "I did not see one man that I thought could afford to wait until some future generation to meet the first messen-

ger of Jesus Christ." My brothers, it is ours to be the messengers who shall carry this saving knowledge to every nation, to every tribe, to every family, to every man.

I have never gotten over the impression of an incident I heard related at Northfield just before I went out to India. A ship was lost off the Northwest coast of Ireland in one of the storms that frequent that sea. Almost instantly a lifeboat put out to their rescue. They reached the scene of the wreck and gathered up the passengers who were floating in the water until they thought they had them all, and they had gone some little distance toward the shore when somebody discovered another man floating out to sea on a broken piece of the vessel. The passengers, filled with sympathy, said "We must go back for that man." The crew, looking at the already overladen vessel, said "No, we dare not do it, we already have too big a load; it will mean that we will all perish if we go farther out to sea. We must go to the shore and come again for this man." But when they reached the shore, the sea had so risen in its fury that even those brave seamen were afraid to venture on that journey, and they said, "It is suicide for any man to go out on a sea like that; we had better seek shelter for ourselves and leave that man to the mercy of God." They started off to seek shelter, but one young fellow stood firm in his tracks and as they stopped to see what he meant, he said, "If anybody will go with me to help with this boat, we will go and do what we can anyway." His old mother heard him, and flung her arms around his neck and besought him with tears streaming down her face not to go. She said, "You know very well that your father was lost at sea, and three years ago your brother William went away to sea and we have never heard of him since. He has been lost. And now, if you go, my last

and only son and only support in my old age and widowhood will be lost and I will be left alone and helpless.'' He put her arms tenderly from his neck and kissed her goodbye, trying to comfort her with the thought that God was yonder in the storm as well as here in the calm, and with a brave young fellow who volunteered to go with him, they put off on that perilous voyage. They were lost sight of very soon in the mist and haze, but every eye was intent in that direction to catch the first glimpse of their return. Long and eagerly they watched until they saw what must be the boat coming back, but were not able to discern whether the third man for whom they had risked life itself was in the boat. So they called out through a speaking trumpet to them the question, ''Have you found him?'' And back over the angry sea the answer came, ''Yes, we've found him, and tell mother its brother William that we've saved.'' ''Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.''

After the benediction by Lord William Gascoygne Cecil, the Congress adjourned.

THE NATIONAL MISSIONARY CAMPAIGN

THE POWER OF THE WHOLE APPEAL TO THE WHOLE CHURCH

MORNAY WILLIAMS

THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN

SAMUEL B. CAPEN

COLONEL ELIJAH W. HALFORD

WHAT LAYMEN CAN DO FOR MISSIONS

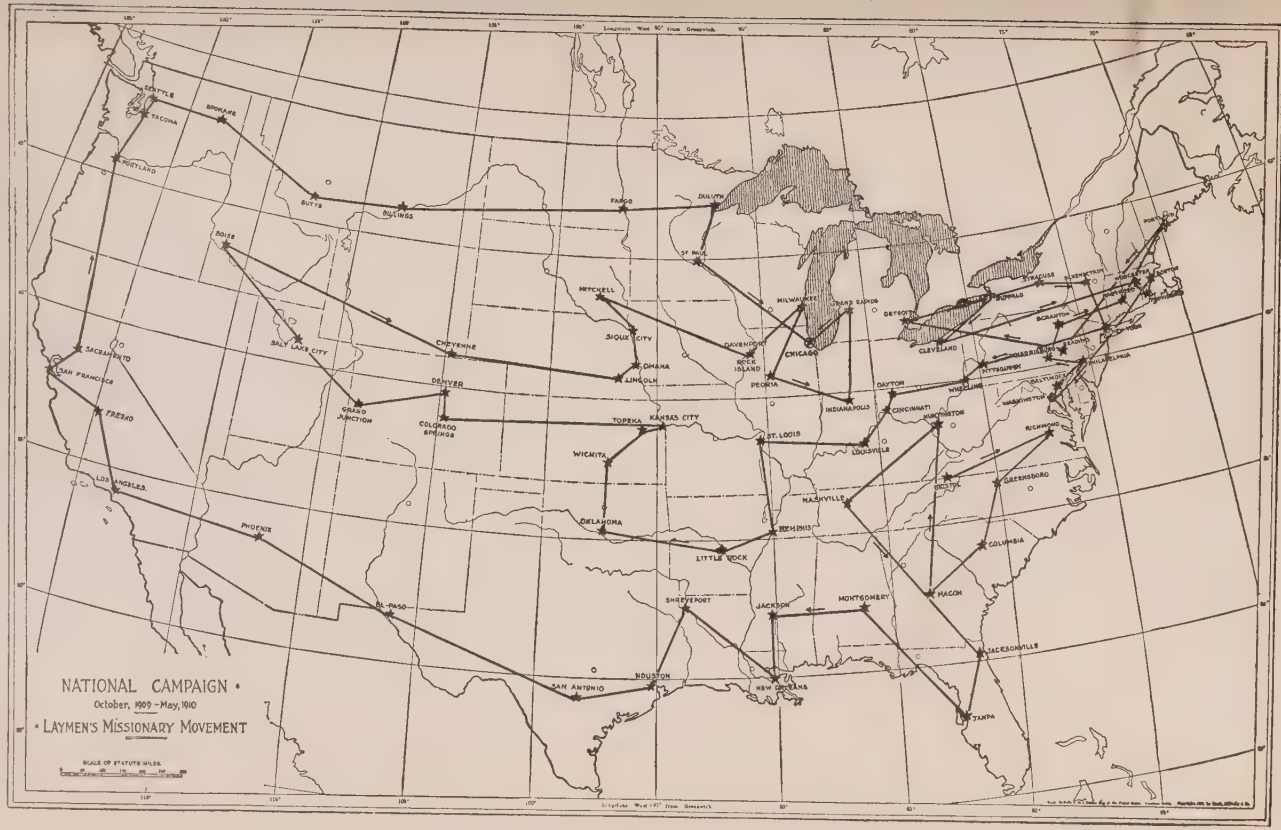
THE REVEREND D. CLAY LILLY

BUSINESS SYSTEM IN MISSIONARY FINANCE

JOHN R. PEPPER

THE SPIRITUAL SIGNIFICANCE OF THE NATIONAL MISSIONARY CAMPAIGN

THE REVEREND E. Y. MULLINS


NATIONAL CAMPAIGN •
October, 1909 - May, 1910
• LAYMEN'S MISSIONARY MOVEMENT
SCALE OF STATUTE MILES
SEATTLE
TACOMA
SPOKANE
PORTLAND
BUTTE
BILLINGS
FARGO
DULUTH
BOISE
ST. PAUL
MITCHELL
MILWAUKEE
GRAND RAPIDS
DETROIT
BUFFALO
SYRACUSE
SCRANTON
ALBANY
BOSTON
SALT LAKE CITY
CHEYENNE
SIOUX CITY
DAVENPORT
ROCK ISLAND
CHICAGO
CLEVELAND
SACRAMENTO
SAN FRANCISCO
OMAHA
LINCOLN
PEORIA
PITTSBURGH
PHILADELPHIA
DENVER
DAYTON
INDIANAPOLIS
CINCINNATI
WASHINGTON
GRAND JUNCTION
COLORADO SPRINGS
TOPEKA
KANSAS CITY
ST. LOUIS
LOUISVILLE
HUNTINGTON
RICHMOND
FRESNO
WICHITA
GREENSBORO
LOS ANGELES
NASHVILLE
OKLAHOMA
MEMPHIS
COLUMBIA
PHOENIX
LITTLE ROCK
SHREVEPORT
JACKSON
MONTGOMERY
MACON
EL PASO
JACKSONVILLE
HOUSTON
SAN ANTONIO
NEW ORLEANS
TAMPA

MORNING SESSION

WEDNESDAY, MAY 4, 1910, 10 A. M.

Chairman Marling.—Rev. Alfred Gandier, President of Knox College, of Toronto, will conduct the devotional exercises.

Dr. Gandier.—I will read from the 9th Chapter of the Gospel according to St. Matthew, the 35th verse.

The Ninth Chapter of Matthew.

The primary purpose of this great Congress is to bring the men of this nation into closer fellowship with Jesus Christ. And when we come into close fellowship with Jesus Christ we begin to look out upon the world with his eyes. We have a new vision of the world's needs. We begin to pray that laborers will be sent out into the harvest field. And as we pray, there comes to us a voice from the Master himself, saying "Go ye. I have called you apart from the world. I have taken you aside. I have brought you into fellowship with myself, not for your sakes alone but that through you I may minister to the world's need. Go ye." O men, this National Missionary Congress will be a farce, unless it ends in action. Our speaking and our praying will be empty words, unless we ourselves go, or if that be not possible, make it possible for many others to go. This is the primary purpose of this great National Missionary Congress, to bring the men of this nation into closer fellowship with Jesus Christ, to give them a new vision of the world's need, call them to prayer, call them to action. Let us pray.

O God, our hearts are filled with gratitude to thee. Thou hast given us our being in a Christian land, a land of plenty, a land of liberty, a land of schools and colleges and churches, a land of the open Bible and the preached gospel. From our infancy we have known the love of God, our heavenly Father. From our infancy we have known the precious name of Jesus. All things pertaining to life and godliness have been ours. We cannot think of anything more that God himself could do for us people than has been done for us. And yet, O God, how little have we rendered to thee for all thy benefits to us. We have not loved thee with all our heart and soul and strength, nor have we always loved our neighbors as ourselves. O God, thou knowest how often we have allowed other gods, other things, to occupy that place in our affections which belongeth to thee alone. Thou knowest how often we have been selfish and thoughtless in our relationship to others. We have enjoyed our good things and have forgotten the brother who was in need. We have been contented to walk in the light ourselves and neglect those who sat in darkness and in the shadow of death. We have gone our way, occupied with the follies and the trifles of the world, while our brother has gone down in sin with no hand stretched out to save. O God, " have mercy upon us, according to thy loving kindness, according to the multitude of thy tender mercies blot out our iniquities." Humble us before thee, this day. Make us very lowly and ashamed at the foot of Christ's cross, and bring us, we pray thee, by means of this Congress, into that closer fellowship with Jesus Christ of which we have been speaking, that we may look out on the world with his eyes. with his tenderness of heart, with his burdens because of human sin. Oh, give us to love as he loved, to feel as he felt, to pray as he prayed, to

give as he gave, to serve as he served. Deliver us, O God, from painless sacrifice and grant that we may each in the way that is possible to him give his life a ransom for many. Guide us in this session, in every session of this Congress. Glorify thyself by working through the men of this nation, for Jesus sake, we ask it. Amen.

Chairman Marling.—The first speaker will speak to the topic, "The Power of the Whole Appeal to the Whole Church," and this will be presented by our good friend Mornay Williams, a lawyer of the city of New York.

THE POWER OF THE WHOLE APPEAL TO THE WHOLE CHURCH

Mornay Williams, New York

The power of the whole appeal to the whole Church; in speaking of that theme one is staggered by the immensity of the topic. It would be impossible to define the whole appeal. All that we can do is to attempt to describe it in such form that we may at least have some conception of what the whole appeal means.

The whole appeal is Jesus Christ. Language is the spoken thought of men. It is the medium through which men endeavor to express themselves to their fellows. Jesus Christ is the spoken thought of God; he is the word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus Christ is the ideal of humanity, as God sees it. Not merely the ideal for the individual, but for humanity, with that corporate existence which

allies it to divinity. He is the head over all things; the Church is the body of Jesus Christ.

Now, what is the relation of this word of God, this appeal of Christ to and for a lost world? How shall we express it except by illustrations? Babel is the antithesis of Pentecost. Have you thought about that? Babel is the antithesis of Pentecost. I am always amused when a man tells me that he is not interested in the earlier books of the Bible; that he finds very little in them, and that the books of Moses, so-called—Genesis, for instance—are merely a reflection of some nature myth inherited from Babylonia. Whatever else I say about it or him, I say the man is a Philistine, and to me the word Philistine connotes something not worthy of admiration. (Laughter.) That is the sort of man who cannot understand the philosophy of history as distinguished from a book of dates. Now, Genesis is not a book of dates, but it is one of the sublimest treatises on the philosophy of history that you can find; and that story of Babel is itself a magnificent story setting forth the life of man. Even as you and I, that group of men were conscious of a world of peril, felt the danger of judgment, desired to reach heaven. And even as you and I, they tried to reach heaven by mechanical methods of their own. They thought they could build a tower, even as you and I, to reach heaven. And the immediate result was that they failed utterly to understand one another. That is the general result of our efforts to build towers to reach heaven. That is the reason for the divisions in the body of Jesus Christ. (Applause.) Pentecost was the gathering together under the influence of the life, the death, the resurrection of Jesus Christ, of a group of men, who also felt that they lived in a dangerous day, that judgment was impending, and they sought to reach heaven. Pente-

cost differs from Babel in this, that the men were all together, with one accord in one place, when the Spirit came upon them, and, while as with Babel, the building shook, the men began to understand one another. When Peter denied Christ in the palace of the high priest, he tried to hide himself, but his speech betrayed him. They said, "Thou art one of them, for thou art a Galilean, and thy speech agreeth thereto." When he confessed Christ at Pentecost they said, "Are not all these which speak Galileans? How hear we every man in our own tongue in which we were born?" Babel divides; Babel leads to divisions among men; the language that ought to express the thoughts of men to one another becomes unintelligible. Pentecost, the pouring out of the Spirit of God, not on one soul alone—that happens, God be thanked it does—but it is more glorious when Pentecost comes and the Spirit is poured out on all, and then all understand each.

But the meaning is deeper than this. Have you ever gone into the house of mourning where your friend stood stricken, the desire of his eyes taken away from him at a stroke? Have you wished to express the love you felt, and found yourself dumb, only able to give that strong grasp of the hand that told the man you loved him, but could not speak your love? Have you ever gone to a man, trembling on the verge of delirium tremens, and tried to give him strength to carry on life, and felt your own powerlessness? You did not understand the language of comfort. You did not understand the language of succor. You had not sorrowed as your friend sorrowed; you had not been tempted as that man was tempted. Now, how shall I explain to you what I mean by this appeal, this power of the whole appeal to the whole Church, except as my Master did, by illustration?

So I am going to tell you two stories, and it may interest you to know from whom I got them. I got them both from a good friend of mine who, because he has taught so many of us "how the other half lives," is not only the teacher, but the friend of us all, Jacob A. Riis. (Applause.)

You know that when the Spanish war broke out and was carried on, we had not learned one lesson, even in our boasted civilization, that Japan was able to teach us. We had not learned that it was quite possible to prevent the extension of death through preventable disease in excess of the death by wounds. Japan taught us that, but we did not know it at the time that we fought our Spanish war; and therefore the very first thing when that brief war was over was the establishment of fever camps for soldiers who had contracted fever, even if they had not been wounded.

One of the camps was down at the extreme end of Long Island, Camp Wyckoff, and the trains on the Long Island road going down there were crowded with soldiers and their friends and curiosity seekers. One day on one of the trains there was an old man who, by his attire and his speech, like Peter, revealed himself as a Galilean, an old farmer from down East.

He was very uneasy. He seated himself in one of the cars and looked uneasily around him. In front of him there was a business man reading a newspaper; behind him a soldier; across the aisle a lady very handsomely dressed in very deep mourning. The old man fidgeted around for some time, and finally addressing himself to the business man said: "I am going down to visit my boy who is at Camp Wyckoff, and I don't know the way. Can you tell me?" The business man said, "No, I don't know anything about it," and resumed his paper. Then the conductor came along and the old

man addressed himself to him, but the conductor was busy and he said "No, I can't tell you how to get there." Then he turned around and addressed the soldier and the soldier said "I have never been down there myself," and went off to the smoking car.

All this had been watched by the lady across the aisle and when she saw the look of disappointment on the old man's face, she motioned for him to come over and sit by her and she then drew his story out of him. It was a very simple story. He was an only boy and they had given him—the father and mother—to their country; he had been wounded but recovered, and then the fever had taken him, and the mother heart brooded over him. They had very little money, but she said, "We must mortgage the place and you must take the money and go down and do what you can." The old man started, but he did not know the world; he was bewildered, and he did not know how quite to get to the boy and what to do for him. The lady listened and then she took out a card, wrote a few words on it, and then she said: "When you get down to Camp Wyckoff you will see a sentry there; you hand this card to him, and he will take it to the commanding officer, whom I know, and he will see that you get to your boy." The old man's gratitude was pathetic; he did not know how to express it. Finally he said, "I do not know why you take so much interest in me, Ma'am, but perhaps you have a boy yourself?" "I had a son once," she said, "he was in the war." "Though he were a son yet learned he obedience by the things which he suffered." He is touched with the feeling of our infirmity.

Another story. This goes before the first in chronology, and occurred also in the Spanish war. It was in the trenches before El Caney. As you know, almost all the men had never seen service. Many of them were volunteers and very young. That day as the com-

manding officer passed along the lines at the front, he saw cowering in one of the trenches a figure which he thought was that of a man not wounded. He leaped down, seized him by the collar, jerked him to his feet, and said, "What does this mean?" The soldier next to him said, "The kid's scairt." Then, as the officer looked into that boyish frightened face, his own face changed, and he took his hand off the collar and laid it on the lad's shoulder, and said, "See here, it is not half as bad as you think. Pick up your piece." The boy had only sense enough to see that it was a general officer, and he picked up his rifle. "Now, fire," and he fired almost straight in the air. "That is better. Aim low next time." Mind you, the bullets were whistling past them there; they were on the firing line, the general standing there beside that young recruit. And there he stood until the boy got back his nerve, and then General Chaffee passed on and that boy was the last to leave the trench that day, and then he had had a flesh wound for half an hour before the battle ended. (Applause.) "For it became him for whom are all things and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings."

Why was Chaffee able to make that boy strong in the face of terror that had sent him a coward to the trench? Not that Chaffee feared, but that he knew the power of fear and the power of courage; had been tempted, yet without sin.

Friends, the power of the whole appeal is the power of a living Christ who was made in our image, but is greater than that. He is the head over all things, and the power of that appeal is to the whole Church; all who are members in him lose all divisions that separate; in him they gain the power of consolation, in him they become strong, and the Church goes forward

just so far and no farther than it knows its risen Lord. The Church goes forward to take the world for him because until the Church has learned the love of the world she has not learned her Christ. The evangelization of the world in this generation? Yes, if you and I have learned Christ. Else, no.

If this meeting means—if this Campaign means, the flashing of a flame and then the dying out of the fire, better that it had never been started. It is not for us to speak of results. It is for us to resolve that this Christ shall not have died in vain. It is for us to believe that to us is committed the word of everlasting life. It is for us to know wherever there is suffering in all the round world the power of the Christ to heal is there, if we are one with him. It is for us to know that wherever men have bowed to wrong images, wherever craven fear has supplanted the love of God, we can make them strong in the power of his faith. It is for us to know that not only do languages cease to be a barrier as the Spirit comes, but that the experiences of life themselves so fill the souls that are filled with truth that they, like him, are unaffrighted by any contingency. They brought to him the leper and they said, "You cannot touch him for the law forbids it." But the lepers were cleansed and he was clean. They brought to him the dead, and they said "Life has gone forever, you cannot recall it." They laughed him to scorn. And he said to the dead form, "Arise, thou," and the maiden was restored to her parents, and the son to his widowed mother. And you and I can do like things in the Christ, but we cannot do it unless he is in us. Every philosophy, every ritual, I care not what, is vain, as far as it is our work. We build our towers and heaven is no nearer. We come together with broken contrite hearts; we speak in one another's faces the word of his peace; we look into

each other's eyes, and lo, there moves among us, here and now, the form of One who is as the Son of God. You have been chosen as he always chooses his sons. You will be chosen only in his furnace. It is, there, it is there where men are suffering that the royal form moves, and those who follow the Master follow though the fire be seven times hot. (Applause.)

Chairman Marling.—Dr. Samuel B. Capen, who is the Chairman of the Laymen's Missionary Movement, will now be the first speaker on the National Missionary Campaign as he has seen it. He really needs no introduction to a missionary audience.

THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN

Samuel B. Capen, Boston

Mr. Chairman and Brother Men of this National Missionary Congress:

It is wise to hold this council of war after our great Missionary Campaign to review the battle and make plans for the future. Probably not since the Civil War has there been such an uprising of men both North and South, with a passion to render some great personal service, as we have seen during the last few months.

The first response of the nation came through the great numbers of men reached. The total registrations in the various cities have been over 72,695, an average of about 1,000 each for 74 conventions, excluding Boston. Perhaps one of the best evidences of universal interest has been seen in the numbers that have at-

tended the banquets, which have been a part of the first session of all the Conventions. At the dinner in New York 1,800 men were present; in Cleveland there were about 1,403 at the dinner table; in St. Louis 1,628; Oklahoma City 1,250; Kansas City 1,828; Seattle 1,937 and Indianapolis 2,360. Even when there seemed to be local difficulties and doubts they were always dissipated by the interest aroused by the Conventions. For instance, in Denver it was said that 600 conventions had been held the preceding year. "This is the convention city, you can here do nothing, you are only the 601st." It was the common talk that it was difficult to get the men of Denver together in a great religious movement, yet 1,200 men filled the halls when the dinner was served.

Men not only came to the dinners but they attended in great numbers all the sessions of the three days in which the Conventions were held in each city, and what was especially noticeable was their fidelity in remaining until the meetings were closed. At San Antonio it was 11:15 the first evening before the last address was finished and hardly a person had left his seat. In Boise City those registered were 20 per cent. more than the total number of male church members.

The second point to be noted in this response has been the character of the men reached. It is a sad fact that the audiences at the annual meetings of our missionary boards are largely composed of women and of men advanced in years, whose work is nearly done. The question has been asked again and again at these gatherings, where are the young men, the men of affairs? But in these Conventions we have had just this class of men, governors of states, mayors of cities, the leading bankers, railroad officials, merchants and manufacturers, those most prominent in every com-

munity. This has been true almost without exception. In Boise City, business was suspended and the Governor and Mayor headed a procession two miles long. I met in Jackson, Miss., the president of one of their banks who told me that he had spent considerable time in requesting the principal stores to close early on the two afternoons of the Convention. Men seemed to be ready everywhere to lay aside their ordinary business and give time to consider their responsibilities to the non-Christian nations. As an illustration: One of our secretaries tried to have a conference with a leading business man but he was prevented by the private secretary; he then reached the man he was seeking over the telephone and asked for an interview; this was declined, the man declaring that he was too busy, but our secretary was persistent and told him that he was busy also. When the man asked him what his errand was, and our secretary replied, "I want to see you about the Laymen's Missionary Movement and its purpose to reach the whole world," he replied, "Come along, I have got time enough for that." (Applause.) The Chairman of the Committee in the city of Cleveland, the Judge of the Circuit Court of Ohio, was asked if he would take a message from the city of Cleveland to the Convention at Richmond; this invitation he accepted and closed the court two days in order to keep his promise. (Applause.)

Men have responded because of the breadth of the message. A new vision seems to have come to them. The whole non-Christian world and its needs have been passed in review. Not the work of any one denomination, but the work of all has been brought to the attention of all. The gospel message has been seen to have a bearing not only upon all men, but upon all of a man, body, mind and soul. It has been shown that foreign missions touch business, education,

government and diplomacy, and have to do with the uplifting of nations as well as with the spiritual life of individuals; a world conscience has been aroused upon this great subject; that which is heroic in men has been appealed to and men have responded to it. There has been a new evidence of the truth that Mazzini uttered years ago, "No appeal is quite so powerful in the end as the one 'come and suffer.' "

Men have responded to the message also because of its height. No one could fail to note the deep spiritual tone which characterized every meeting. The early morning hour was given to Bible study, to finding some great spiritual message. This was followed by a period of prayer in which often ten or twelve men would take part. While the by-products of missions in their effects upon business had a proper place, that place was very small indeed, only a few minutes out of a three days' session. The need of the world, the greatness of the opportunity and our obligation were the universal and constant themes. The cross of Christ was in the center of every Convention and loyalty to the Son of God everywhere the key-note.

The nation has responded because of the unity of the message. All narrow denominational and sectarian lines were obliterated as almost never before. At the Convention at Jackson, Miss., several gentlemen spoke to me at the closing session saying, "We have seen nothing like this before, it is all new to us, Episcopalians, Presbyterians, Baptists, Methodists, have been speaking here to-day and we cannot see any difference, they are all delivering the same message." Bishop Keator of the Episcopal Diocese of the State of Washington said at Spokane, that our world-wide appeal for missions was bringing the Christian churches of America together in a way

heretofore thought to be impossible. (Applause.) Another bishop of the Episcopal Church, who was in the very center of the work from the beginning, after rallying his own forces, put in his time to help his Methodist brethren. At San Antonio, Bishop Johnson and the pastor of the First Presbyterian Church exchanged pulpits the Sunday before the Convention met in that city. At a preparatory meeting held in Charleston, S. C., men of all denominations participated for the first time in that city. The closing session in New Orleans was the largest Protestant meeting ever held in the city, a Brotherhood of several hundred marching into the hall in a body. This hall was owned by a Hebrew club, which offered to the speakers the courtesies of the whole building. Certainly Christ's prayer that "they may be one" has been answered the last few months as never before.

In this response Christians have attained a deeper spiritual life. Men have arisen out of their littleness and narrowness in response to this world-wide appeal. They have found at last something that has appealed to them as worth doing. Never before this Campaign have we seen business and professional men so willing to give time and personal service to the cause of Christ. They have everywhere gone out two by two. In the city of Portland, Me., a prominent Judge and a former Mayor of the city were willing to join in a personal canvass; in the city of Concord, N. H., one-half of the laymen present at one of the sessions arose and signified their willingness to help in an every-member canvass. In the State of Mississippi, the Sunday before the Convention was held, every pulpit in the State was occupied by a layman. What seemed especially to appeal to men was the greatness of the objective, that we could, if we would, subscribe the money and put in the men so that Christian institu-

tions could be planted in all the world in this generation. In the past men have thought that to reach a thousand million people, an immobile mass, taken as a whole, of ignorance and corruption, would require hundreds of years. But the facts and figures shown made it clear that it is entirely possible to reach these great masses of men within a comparatively few years. The thought that this is the only generation that we can reach everywhere made a tremendous impression. Something to be done now and not to-morrow was a message that appealed and that transformed lives so that there are more virile, stalwart, determined Christians among the men of this country than ever before. (Applause.)

The response has led men to a personal consecration of themselves to Jesus Christ. The peril of our day is indifferentism; not scepticism or opposition, but simple neglect. Men neither hate Christ nor love him, but too often they simply ignore him. The old appeal, which centred so largely in self, seems in many cases to have lost some of its power. But this new appeal which brings before men the need of the "other man" who has had no chance, and who has never heard of Christ, takes hold as nothing else has ever done. One of our executive secretaries had this personal experience. At one of the meetings in the East a prominent man in the community went to the Laymen's Missionary Movement meeting. The facts presented appealed to him, and he said at the close, "This is the biggest thing I have ever heard about; if Christ means all this to the world, he must be something for me and I want to meet you and my pastor." The appointment was made for the next morning, and he called for them with his automobile. He accepted Christ as his personal Savior, united with the Church and identified himself with our work.

A similar experience occurred in Pennsylvania. A man met one of our executive secretaries on the cars, introduced himself and said, "The meeting at Harrisburg was the greatest I ever saw, and it has saved me. I was drifting off into scepticism and doubt, but these meetings have brought me back to God and now I am going to put myself into missions with all my heart." In one of the Southern cities a young man who has held aloof from all religious matters was changed by these meetings and declared that in the future he could be counted upon to help in the Laymen's Movement. Another man said, " Six weeks ago I was a cigarette-smoking, champagne-drinking Christian; now I have been out six nights speaking for missions."

This response has led to an increased interest in the reading of missionary literature. The necessity of this has been emphasized, and in all our Conventions missionary literature has been for sale. In some of the cities the supply that had been supposed to be ample was entirely exhausted before the Convention closed. During this season's campaign up to April 1st there has been disposed of 3,476 Charts (cloth), 360,273 Pamphlets, 1,629 Libraries of 10 books each. Besides the above which have been sold, there have been called for for free distribution 470,000 leaflets, circulars, etc. In this day when our mails are loaded and our tables are covered with magazines and reading matter of every description, it is one of the most significant signs of awakened interest when busy men are giving so much thought to knowing more of the non-Christian world. Such knowledge is fundamental if we would make missionary interest permanent. It will abide in the lives of men because it is not the result of a passing feeling of the moment, but is a principle based upon knowledge.

One of the most interesting responses is the awakened interest in missionary work in our home land. The last century of missions has shown everywhere in Great Britain and America that the churches that have a world-wide view are the ones which are strongest at home. Any church which limits its responsibility to anything less than the whole world for which Christ died thereby belittles and narrows its work at home. I once heard Dr. A. W. Halsey, of the Presbyterian Board, say that he had been in nearly a thousand Presbyterian churches, and he had never known of a single church that was faithful in its duty to the non-Christian world which was not blessed in its own spiritual life. This truth has been illustrated everywhere through this campaign. In one of the great cities of Ohio it was stated that it was never so easy to raise money for city missions as since the men had been inspired to do their duty for foreign missionary work. In Buffalo some of the men were extremely discouraged because of the greatness of their city problems; they felt that their own work must be doubled and they feared that the incoming of the Laymen's Missionary Movement would absorb so much money that their work would be hindered thereby. A little while after, however, the great doubter declared that his fears were groundless, that they had voted to double their city missionary work and the amount had been underwritten in many churches. It was stated that that city had been stirred spiritually better than by any evangelistic meetings. The message came from Richmond that the Laymen's Missionary Movement had done more good than the Chapman meetings in that city, although these had been unusually successful. Men were ready for home work and were willing to do ten times as much as before. Perhaps one of the most interesting illustrations oc-

curred in one of the churches of the South which gave a very small sum last year, but this year raised $1,500 for foreign missions. As the church was so badly in debt objection was made that they ought not to give so much. The proposition was made to take hold and pay the debt, and, in the atmosphere that had been created by the Laymen's meetings, that debt of $19,000 was raised in nineteen minutes. (Applause.) There was a thriving Western city where the men seemed so full of their own material problems that it had never been possible to start a Y. M. C. A. movement or building, although they had financial ability enough recently to guarantee in one hour $300,000 for a business enterprise and $450,000 in a half day for another. Yet nearly 1,200 men came together at our dinner and the leader of the home missionary movement in the city proposed to double the foreign missionary gifts, saying, "To get men interested in the world-wide conquest is the only way we can lift the churches of this city to self-support."

We cannot omit from the nation's response the new spirit of prayer which has been created in every Convention. Our dependence upon God and the need of constant prayer has been emphasized as never before, and the power in these Conventions can be accounted for only because of this prayer spirit. I shall never forget when I promised to speak for the Methodist Church South at one of their Laymen's Missionary Conventions, this sentence in one of their letters, "Twenty thousand persons are praying for you." In the meeting at New Orleans this was the conclusion of a prayer that was offered: "That men may have a world vision, a world conscience, a world consciousness, a world brotherhood, a world passion, a world purpose and a world Redeemer." Certainly there has been the past year a world-wide prayer circle for these meet-

ings. A Southern Presbyterian missionary, whose field was Japan, told me how often he had been upon the heights overlooking a certain needy region in that great Empire, with the sad thought that it would be impossible in his day to reach this great field for the lack of money and men. But he said after the Laymen's Missionary Movement was organized that he wrote home that that thought was changed and the day was at hand when that region could be occupied for Christ. The missionaries at the front, equally with Christians at home, have been joining in their petitions for the whole world. One of the old missionaries from Burma said recently with regard to the Movement, "Don't let it be a flash in the pan, make it sure in the name of Jesus."

There has been a most remarkable response everywhere to the appeal for a great increase in the amount of the pledges for work among the non-Christian nations. While it is true that "money will not save the world," in God's plan apparently "the world will not be saved without money." He expects us to show our sincerity by our gifts. To illustrate what some of these gains are, let it be noted that in Greensboro, N. C., where last year they gave $7,304, 75 men made a canvass and in 36 hours secured pledges for $19,805, with $20,000 finally given. The city of Houston, which last year gave $7,763, in three weeks' time had pledges for $28,108. The rector of a church in Texas told me that last year his church was assessed $75 for missions and did nothing about it; this year they will give $600. In one of the Conventions in the South where I was present, the presiding officer asked the men to give illustrations of the gains that had been made in their respective churches over the year preceding; I noted these facts as follows:

Last Year	This Year
$ 57	$1,200
134	1,000
140	1,800
134	1,119
650	2,100

One of the encouraging features in this campaign has been the fact that the response has come not only from the Convention cities themselves, but also from other cities in the vicinity represented by delegates to the Convention, who have carried home the fire and enthusiasm there received and made it practical in their own churches. For instance, the city of Birmingham last year gave $17,190 and this year they are proposing $30,000. In the State of Arkansas in a small town that gave last year $315, the men underwrote $1,000 and probably will make it $1,200. Another city which gave last year $600 was underwritten for $1,500 and they propose to make it $1,700. In one church in Pennsylvania 22 men canvassed and secured $1,100 in one day. Two-thirds of the men reached had never given anything before. This Movement has thus appealed to our business men everywhere as something worth the doing. It is seen to be a "man's job" that cannot be financed with mite boxes and nickels and dimes. (Applause.) The "follow-up" campaign which has been inaugurated in most of the cities has been the providential means by which the enthusiasm and impulse that was generated during the Convention has become practical and personal. The "every member" canvass and the weekly offering system have been seen to be wise methods for making the response definite and efficient. The saying "Rations, orations, evaporation" has not been true in this great Campaign.

The response to this National Campaign has served not only to minimize as never before denominational differences but has helped mightily to bind the whole country together. It was my privilege to be assigned to work in the Southern "team," and the experiences in these Southern States were among the happiest of my life. At Montgomery, Ala., a man from the floor securing the permission of the presiding officer for three minutes' time, said in substance: "Alabama 45 years ago poured out her money and her men without stint for the cause that she believed was right. Tell the men from Massachusetts that Alabama will in the same spirit respond with her men and treasure in this new battle for righteousness in all the world." That which was voiced in the words of this brave soldier of the Confederate army was the universal spirit everywhere in the South. Now and in the future they will more and more stand shoulder to shoulder with us whose home is in the North in our common effort to plant the cross of Christ in the darkest corner of the earth. (Applause.)

A single word in conclusion. Growing out of this wonderful response there is peril in our very success. We may feel that perhaps the work is done and also fail to remember our dependence upon God. The whole success thus far has been from him, and only as we continue to depend upon him shall we be blessed in our future campaigns. At one of the Conventions held in South Carolina those present were asked by the presiding officer to point out the perils in this uprising of men. One man made this quaint reply, "There is danger that the men will sit down again!" The nation's response has been great but we have only begun the work. (Applause.)

Chairman Marling. — The Chairman is moved to

say, not to the lay delegates but to the clergymen: please note that a layman preached a sermon of twelve points in twenty minutes. It is not often that we fellows in the pew have a chance to say these things.

O, I do wish that Colonel Halford was here! Wouldn't he just rouse us, stir the cockles of our hearts? He could do it with that little lithe body and that voice which you think is going to break down every minute but never does; and that heart which just seems to beat with love of man and love to God. He can not speak to us to-day, but say, fellows, shan't we send him a message of love from here? Will you authorize the Chairman to send him a red-hot telegram? (Cries of "Yes.") I will send him a night telegram in the day. Every man who wants his love sent to Colonel Halford, please say "aye."

(The response was a unanimous and vociferous cry of "yes.") That is the way to talk.

(Having the misfortune to break his leg while in active service in the National Missionary Campaign, Colonel Elijah W. Halford was unable to be present at the National Missionary Congress. His address, prepared for the Congress, follows:)

THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN

Col. Elijah W. Halford, Washington

For the first time, in recent years at least, an appeal has been put before the Church of Jesus Christ having in it the elements of attraction and command. What has been demonstrated in the National Missionary Campaign would have been impossible but for

the essential nature and scope of the challenge fearlessly flung against the conscience and judgment and faith of the Christian men of the United States. That men, hitherto, have been in large degree irresponsive to the invitation of the Church has been because the program presented to them has been too paltry and meaningless. The nation's response to the National Campaign of the Laymen's Missionary Movement is what it is because the appeal has been a worthy one. "It is to do noble and true things, to indicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs. Show him that, and the dullest day-drudge kindles into a hero," said Carlyle. We have wronged men greatly in treating them as though they were to be seduced into Christian work by sweetmeats and dilettanteism. We have thought that heroism was the possibility of the few. The noble and the heroic appeal to men. "Difficulty, sacrifice, even death are the allurements that act on the heart of man." "Hard things are glorious, easy things are cheap," is the wise utterance of George Herbert; and for the glory that is set before them the Christian men of America have shown themselves not only ready but eager for their share in the divine program of world-evangelization.

We are living too close to the event properly to estimate the marvelous significance, power, and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings that have belted the country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may be and will be measured for the future.

The Campaign was not undertaken without serious doubt. At the beginning, only fifty conventions were contemplated, and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared to be undertaken, while as the Campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. Earnest were the efforts at first to repress and to limit. It was thought quite impossible to secure the required force for such a huge Campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy, and collapse. So far as human elements were concerned all these fears and doubts seemed to be well-founded. They were worldly wise. It was not surprising that men asked themselves, "Who is sufficient for these things?" and that while many questioned, some feared to such a degree as to become faint-hearted and not a few were disinclined to get under the burden.

But God's ways are not the ways of men. From the beginning he guided the Campaign; safeguarded the work, and saw to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, not one of the conventions recorded a failure. From the opening convention at Buffalo to the Congress at Chicago the song of triumph has been heard; the note of victory ever sounded; a moral force displayed, and a spiritual power visibly developed in the Church that compels universal recognition and calls for humble and reverent praise. Each of the conventions had its special feature and characteristic. One was notable for what may be termed demonstration of enthusiasm; as at Boise, where business was suspended that men

could attend the meetings, while the Governor and Mayor headed the street parade as they marched to the opening supper. Others were characterized by a depth of feeling the tide of which, in Tennyson's words, was "too full for sound and foam." But all of them, without exception, were marvelously marked by the presence and power of the Spirit of God. This one thing more than any other feature impressed all who came into contact with the conventions. Many men, numbers of them among the leaders and the speakers, had to readjust themselves mentally and spiritually; were forced to discard in a degree the advance preparation made, and found their spirit and their message strangely moulded by a power outside themselves, a power that unified heart, ennobled purpose, enriched deliverance, stimulated faith, and perfected love. This is the repeated and uniform testimony of those who were nearest the center, and who touched most closely and intimately the pulse of the Campaign.

After the close of the Campaign two classes are to be reckoned with. First, those excessively carbonized folk who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now completed and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase—"the end of the campaign is the beginning of the enterprise." Wonderful as has been the demonstration of these months of awakening it is however only the first furrow turned in a fallow field. *The possibilities of cultivation have been revealed, not*

realized. If there be a lesson more patent than any other it is, that "leaving the things behind we must press forward."

One manifest teaching of the Campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men in the Church. They have had spirit and desire in other things; and the "other things" have progressed and prospered to a marvelous degree. But with the things of the kingdom men have had only perfunctory relation. The sense of duty has been appealed to; and unrelieved duty is always irksome. George McDonald says some day we shall stop doing right from a sense of duty and will do right for the love of it. That day in a measure has come in this Laymen's uprising. What a spring there has been! what a revelation of the truth that "My yoke is easy and my burden is light"! Not that sacrifice is not involved. It is; and much of it. The ease is not the ease that begets indifferent service; it is the ease that marks Love's work, and differentiates between human drudgery and divine ministry.

A companion lesson is the readiness of men to respond to a worthy challenge. It will bear repeating that men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores if not hundreds of thousands of men have followed the beckoning hand of this Movement, and have thrown themselves into its service with an abandon that is equaled in history only by the experience of the Crusaders, or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right

men of every section flocked to the standards which led them even to death. Surely the Church and Church leaders will not underestimate or forget this preëminent teaching of the Campaign. We can not go back to old mediocre days and to wornout methods. In a sense, at least, "old things have passed away and behold all things are become new." Let the dead bury the dead, while the living Church marches with beating pulse and exultant step to the victory that is presaged by every token.

Another lesson is that of leadership and organization. Things do not happen in the kingdom of God any more than in other kingdoms. There is no warrant of scripture or of sense for the idea that the kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts, when "little Bobs" left him at Charing Cross to assume command of the almost defeated British forces in the Boer war, "My lord, we are finding out that in this war we must depend upon the Generals." In everything this is true. Materially, and spiritually as well, leadership is demanded and is absolutely essential. O the pity of it when a man assumes to take any place requiring the qualities of leadership and shows that he is stuffed only with sawdust! And how fearful when this is in the spiritual realm. This Campaign has been possible because men have been willing to give their ability in leadership and organization, subordinating themselves to the domination of him who calls men into partnership with himself, and who by his blessing, makes even five loaves and two fishes feed uncounted thousands.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the fu-

ture. The Laymen's Missionary Movement under which these primary results have been registered must recognize the imperative of the obligation thereby imposed. *Noblesse oblige.* It will not do to lessen interest, to abridge service, to minify effort; to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the Church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty is more pressing at this Congress than to consider and to determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest coöperation. Those in charge of the Christian Church may well ponder the recent words of one of America's wisest statesmen: "Capacity for united effort to obtain a common object of primary importance, as distinguished from strife about formal or comparatively unimportant differences depends upon the stage of development in civilization which the people or the members of any great organization have reached."

This Congress meets in "the fulness of time." God's clocks all around the world are striking in unison the midday of his power. Everything is ready. Earth and heaven await in eager expectation the revelation of his kingdom. Hitherto, by reason of the limitations of human faith and endeavor Jesus Christ has been known rather as an individual and local than a universal Savior. Now by the marvels of his providential working among the peoples and the nations, he is being recognized in his real character as a world redeemer and regenerator. His Church, catching the enlarged vision, accepts the enlarged message, and is rising in the majesty of a faith as wide and embracing as

his love, and in a unity of purpose and of effort that commands the promise of the fulness of his power to make him known throughout all the earth, "the King of Kings and the Lord of Lords."

"In the years that have been I have found man closer
to man,
And closer woman to woman:
And the stranger hath seen in a stranger his brother at
last,
And a sister in eyes that were stranger.
In the years that shall be I will bind me a nation to
nation
And shore unto shore," saith our God.
"Lo! I am the burster of bonds and the breaker of
harness;
I am he that shall free," saith the Lord.
"For the lingering battle, the contest of ages is ending
And victory followeth me."

Chairman Marling.—Dr. D. Clay Lilly, of Richmond, Virginia, will now speak on "What Laymen Can Do."

WHAT LAYMEN CAN DO FOR MISSIONS

THE REVEREND D. CLAY LILLY, RICHMOND

If any of you know anything that a layman can not do for missions, I wish you would mention it just now. (Applause.) He can do everything that missions needs to have done for it, and that is what he ought to be doing. For a man's life is his opportunity for service, and the service of God is the greatest aspect of all service, and the service of men while

we live in this world is the most practical aspect of the service of God which we know.

God calls his men first to spiritual awakening, in his call for faith and repentance. And then he calls them to spiritual attainment as he builds within them a character like unto himself. But he calls them to something besides spiritual awakening and spiritual attainment; he calls them to spiritual activity, to spiritual achievement, and that is what God is calling you men to, to-day. You have heard and answered his call to spiritual awakening and he has built much of spiritual character and attainment into your life already, but he is calling you to-day to spiritual achievement, to conquest of this world for our Christ, his Son.

You can do something in the educational work; you can fill your lecture room with charts and maps, with diagrams, with statistics that will mean much as your people sit before them constantly. The appeal of statistics is the appeal for to-day. I remember in one of the conventions in which I had the privilege of presiding, that at the very initial meeting there was circulated among the men of that convention the statistics of that city. They were not very complimentary to the churches of that place, and at the close of that convention, I said: "Men, we are ashamed of this record. Let us tear it up and make another one," and, to my surprise the whole house just echoed with applause for such a sentiment as that. They were ashamed of what they had been doing. Why were they not ashamed of it before? Because in all that congregation of men there was not one single man that could stand and say with authority what that city had been doing before for the missionary cause. Put it up before your people and let them see how much or how little they are doing. I think it would be a good plan for some of you to take some church

in some neighboring city of about the same size as your own church, and then go to another neighboring city and get the statistics of that church, that is, get about six churches of the class in which your church is, and put all those statistics up before your people and let them see where you stand in a class like that. You may be standing down at the foot of it and not know it, and if you are, you do not want to stand there. I have never seen anybody yet who liked to bring up the rear in that fashion. (Laughter and applause.) I asked a certain church once in one of these conferences, "You fellows are working in the lead. Do you like to work there?" "Oh, yes, yes, we do." They liked to work in the lead and so does everybody else, but a good many of the churches are working far from the lead and do not know it. *You* show them the facts, and they will come out of it.

Lift up standards for your churches. I am not trying to tell what every man in America can do. I am trying to talk to you about what you men can do for your churches when you go home, if you decide to do it. Go home to those churches and put the statement before your church of our responsibility as it has been outlined by the great conferences and synods in your churches. Every one of the churches of America practically has set for itself some definite standard of responsibility, of how many souls we shall be responsible for, of how many dollars we want to raise to send the gospel to them. But many of your people are not acquainted with these standards. Wouldn't it be a good thing to bulletin them before them all the time? And say, "Here is what you are responsible for. Here is what we want to do." And the chances are that your church, composed of real men and women, will put their gifts up to the stand-

ard at least of their church. That is what men can do, a practical thing that you can do.

You can put books in your church. In one of my own congregations a young man became interested in the missionary cause, and he bought some books and put in the library. That church then was giving a small sum for foreign missions, that was before the general awakening, even before the forward movement. That was part of the thing that aroused that church until it has come up to the support of its own missionary. It is a small church and the support of a missionary is a good contribution from that church. They have come up to that because that young man was interested some years ago to begin systematic education there among that people of what the missionary cause is and what it needs and what it does. You can do that much in an educational way and you can do it easily, and it is practical for you to do it. The question now is, Will you decide to do this when you go back to your people?

But you can do something financially. The first thing of a practical kind that you can do is to put your own giving on the scriptural basis. God sets before us in his word a great ideal of conquest. It is a tremendously inspiring thing as we remember that our Christ shall become the crowned King of all the nations of the earth. But just alongside of that great truth that runs through the entire scripture, he has put another set of principles and he has linked the two together. And one is dependent on the other and no man has any right to accept the scriptural standard of the conquest of this world for Christ, who does not at the same time accept the scriptural standard of the consecration of his life and wealth to that end. (Applause.) Now, that is not an exaggerated statement at all. Those things are everywhere throughout the

whole word of God, and you will be suprised to find how much the Bible has to say about the consecration of your life and substance to this service of Christ. And no man need ever hope to see the world won to God until he first puts himself on this basis of scriptural giving. And you know what that is. Nowhere in the scripture does it say that a man shall give less than a tenth. I am not going into that. But if you are giving less than a tenth to-day you are giving less than the scripture says you ought to give. You ought to give more than a tenth.

But there is something else I want you to do, not only to put your own giving on a scriptural basis, but to secure it from other men of your class. Are you a banker, go to your banker friends and raise money for missions. There is a man sitting perhaps in this audience to-day, at any rate he is a member of this Congress, who began some years ago on the men of his own city. He is a prosperous business man, and he began to call on the prosperous business men of that city and to get them to give more toward the great enterprise of missions. He learned to do that in his own city, and in later years he has gone out to do that through his own church. He is the pioneer in many things that have been done in the last three years. He has begun two great enterprises in his own church, and he has gone out to enlist with himself the men of his own church.

You can do that. And something else you can do, in the financial world that is practical. You can get your church to put its giving on a scriptural basis to give proportionately and regularly; but there is one other thing that sometimes we do not hear mentioned right along here—we should get a true and just perspective with the whole world in view. Now a great many people give individually and proportionately

and systematically, but they confine practically all their giving to the home land and the home Church. We want to add just one more standard to that, and that is that they shall give with some sort of just proportion, with some sort of true perspective with the whole world's needs before them, and not give ten times as much to the field that is just one-twelfth as big as the great outlying heathen world. Let us have some just proportion in our gifts to the causes at home and the great world of need for which Christ died.

Then I want you to do something in the spiritual realm. Nourish your lives. Draw close to Christ. Sit at his feet for inspiration. From your communion with him, receive your commission to do some great thing for him. The best thought that comes out of your life will come from above, as it comes into your life by the Spirit of God dwelling there. And you can not constantly call upon yourself for spiritual activity, unless you are constantly nourishing yourself with spiritual food. So put all these things that I have been speaking about on a spiritual basis. You sometimes hear men say: "Well, we can do nothing but pray," and they say it in a kind of pessimistic tone as if God by his providences has just driven them into a corner, and they have got at last to the place where they had to pray. Well, that is the poorest kind of a view of it. They can do nothing as good as to pray. They can do nothing as efficient as to pray. They can do nothing as far-reaching as to pray. Instead of putting it as a last resort that ought to be put before them, put it before them as the first privilege. And when men look upon prayer with that aspect, and they desire it, the volume of prayer that is lifted up to God to see "Thy kingdom come," will be sufficient to bring that Kingdom to pass.

I want you to put all that I have spoken of on an

imperial plane. When the Marquis of Salisbury was complained of about his colonial policies, he said to his critics: "Gentlemen, study larger maps." Get hold of it from a bigger standpoint. And that is what I should love to impress upon every layman of the Church in America to-day. Look at this question in the large. View it imperially. Be satisfied with nothing less than worldwide evangelization. Be satisfied with nothing less than churchwide enlistment. Put this question before every man of the Church until he shall have to decide for it or against it, so that no man can stand indifferent to it. Go into the heathen world and found there great colleges for the training of physicians. Go into the heathen world and found there great theological schools for the training of the ministry. Go into the heathen world and found great universities for the intellectual development of the people. Do it on an imperial plan. We began with the little end of this thing. It is time we were getting to the big end of it, so that we shall do these things no longer in the little way of sending out one man to become a physician. We will provide some way of training a native doctorate there that will be able to minister to the needs of the people, and we will do the same thing in the theological world and in the intellectual world and in the industrial world.

I should love to see a new order of nobility established for the world, a princely uprising here in this land of those men to whom I speak to-day that have sufficient means to become the rulers of great principalities yonder in the heathen world, not ruling them politically, but ruling them in a spiritual way, providing for their spiritual destitution, teaching their ignorance, founding great enterprises, fathering great institutions, laying deep the foundations of future empires, so that when the future ages come, these men

shall be looked up to as the fathers of those countries, a nobility after the pattern of our Lord and Savior Jesus Christ. (Applause.)

Chairman Marling.—Now we are going to have a business man talking to business men, Mr. John R. Pepper, of Memphis, Tennessee; "Business System in Missionary Finance."

BUSINESS SYSTEM IN MISSIONARY FINANCE

JOHN R. PEPPER, MEMPHIS

When the fact is known that only one out of every four women, and only one out of every eight men of the average church have given any amount, or not exceeding a dime per year to foreign missions, it would appear that no argument is necessary to show the crying need for business system in missionary finance.

The old plea for more information should now find answer in more inflammation, after the tens of thousands of men have been stirred by public appeal and personal contact with many men who have seen long and heroic service at the front during the National Missionary Campaign just closed. So it seems now very necessary that a somewhat uniform and yet adaptable system of missionary finance be given our men.

Most men are no longer asking questions about the missionary propaganda, but they are waiting for some one to present them with a business-like system for regularly and adequately financing that part of

the kingdom with which they are directly connected by church affiliation. To fail in supplying such a reasonable demand would be manifestly unjust to them and the kingdom also.

The spasmodic once a year appeal, on a cold collar, as it were, has not reached genuinely earnest men, and it is little wonder that so many men have shown so small an interest in it. The real basis of any appeal for missions should be grounded in an understanding of the needs of the field to be covered.

Such understanding can never be gained through one or two presentations per year, especially when perhaps a large percentage of the membership is absent on such occasions, so that some plan must be hit upon to reach the last member regularly during the entire year, and that will keep up a well sustained interest in missions during the whole period. A system of information and inspiration that will accomplish this end, will lay foundations not only for the present but for generations to come.

The methods of a business system in missionary finance must at the very beginning fix a certain goal to be reached as a worthy working out of the system. Surely the following steps should be embraced in the process of reaching any satisfactory goal touching missionary finance in any given church.

1. An offering from every member of the church on the weekly basis whether the member can actually attend service and deposit the offering personally or not.

2. A uniform envelope should be used with the proper date of every Sunday in the year on same, and what the offering is intended to cover, as to home or foreign missions or both; no better envelope has yet been found than that which is known as the duplex system which is proving so helpful and satisfactory

to hundreds of churches in the United States and Canada.

3. The every-member campaign is absolutely essential to reach the entire membership, and a short sharp canvass has been found to yield the best results, securing definite pledges for the year.

4. Very great success has been reached by dividing up the entire membership of a church into groups of twelve and giving in charge the other ten to the first two on the list for January, the next two for February, and so on through the first six months of the year, and then beginning with July, go over the same again, so that during the entire year, the two's only serve two months, and that service is separated by six months interval. Thus every member of the church, whether large or small membership, is involved in the personal work of looking after ten fellow members for at least two months in the year.

A happy additional feature of the plan is a missionary rally on a mid-week prayer meeting night each month, whereat reports are made by the two's and they really have something to report after having served the whole month. Thus a large and enthusiastic attendance is assured at the rally, as is always the case when genuine work is done, and people have results to exhibit.

5. No method has yet been discovered superior to the "Rule of Three" plan set on foot by that first and greatest foreign missionary of the early Church when he exhorted the Corinthians "Upon the first day of the week (weekly) let every one of you (individually) lay by him in store, as God hath prospered him (proportionately)." So that however ideal the method may seem, the weekly, individual, proportionate giver is the ultimate goal that should be kept constantly before the church until it is attained to the last item. It

is not impossible but on the other hand entirely possible. "When (as Mr. John H. Converse has said) Christian men give the same energy and intelligence to the work of missions that they now give to their own private business affairs, the proposition to evangelize the world in this generation will be no longer a dream."

6. Any and all of these methods can be efficiently operated when under the direction of the church leader and the missionary committee of the individual church and in coöperation with the pastor, as should always be the case. The individual church, and the individual member are the determining units in the ultimate success of business system in missionary finance, and these units must be kept constantly in mind by the leader and his Missionary Committee to the end, that the very last member of the church, old and young, may have the missionary obligation intelligently presented and pressed home upon their consciences for action.

One of the very first results achieved is the salutary impression made upon the entire membership of a church—that there is business system being used in the work as over against the former haphazard, intermitten, go-as-you-please lack of method. There is no small gain in making this point as it adds much dignity to the work as well as dollars to the treasury.

It is no longer considered fair to a member of the church nor to the kingdom of God to let such member determine privately in his own mind whether or not he has any obligation to the regions beyond, but he is to be dealt with by personal visitation and explanation and made to understand that he cannot lightly discard the terms of the sacred vows assumed at the altar to bear his part of the work of the church in whatever direction it might lead. Such hand-to-

hand and heart-to-heart work has resulted in opening the eyes, enlarging the heart, and increasing the offerings of many a man during the past two or three years, since more sane, businesslike methods have been put in operation.

Very many are finding that the weekly offering has several decidedly favorable features in its practical working.

It is much easier to divide the aggregate of a year's giving into 52 parts and give one part each week, than to give four parts once a month, twelve parts once a quarter, half of it twice a year, or all of it once a year; and it may be the very last of the year when many other voices are calling.

It is felt to be far more religious to give weekly for the reason that giving is really worship if done in the right spirit, even as much so as praying, reading of the scriptures and singing hymns. Surely no devout person would feel that a religious service was complete if the scriptures were read only once a month, prayer every three months and singing once in six months or a year, and possibly neither item observed at all during the whole year. No wonder then that the weekly offering is growing in favor as a distinctly religious act and as a particular feature in divine worship.

A most important result of the weekly offering is found in the timely aid rendered the missionary treasury, in many cases preventing retrenchment. It is an open secret that during the past few years some of the mission boards of strong denominations have had to pay interest on loans in such amounts as would have supported from two to ten missionaries on the foreign field. All this because of the lax method of many congregations in depending upon a public presentation of missions once or twice a year — usually

near the close of the year too, with uncertain results. The outcome of the weekly offering is that a weekly, or certainly a good monthly remittance can be made to the general treasurer and thus prevent the actual waste in interest, a thing that should bring the blush of shame to every Christian business man. The fact that such has been going on for a long time is all the more reason why it should be stopped at once by God's people worshiping him in the regular weekly offering.

Perhaps no result of a business system in missionary finance has been finer than the untrammelling of the preacher. By long established precedent and custom the missionary appeal has been very intimately associated with the immediate collection. Hence the preacher was frequently much embarrassed and shorn of his power by the fact that he knew the process of collecting funds was to follow at once. On the other hand the congregation often lost much of the argument and even the strong appeal by carrying a sense of suspense until the collection was over. The more mercenary minds were of the opinion that the whole service was planned for the direct purpose of extorting a few dollars or more probably a few dimes from unwilling hands and uninvolved hearts.

Think of the difference in the weekly offering for missions. The preacher can preach as often as his heart prompts him concerning our undying obligation to send the evangel to the millions of the unevangelized of the earth, and not a word said about a collection; and the message strikes home on many a flinty heart because it comes from the springs of the being without any other motive than to send out the light which the Christian nations so happily possess.

Again, the weekly offering is done voluntarily and is a constant reminder of our duty to our less fortunate

brothers and sisters across the seas, and as a rule the gifts are made by professed Christians and members of some church instead of coming from many godless hands as is often the case in a public popular collection taken at irregular periods. In many cases such giving is done with very mixed motives if we are to judge according to circumstances.

Finally, any business system that will insure the success of a legitimate secular calling is a most valid reason for introducing it into God's business, the very chief business of this world, as we have no guarantee that miracles will ever take the place of plain common sense with which God has dowered us, and he confidently expects us to use the endowments he has given us to carry on his business with no less vigor and enterprise than we do our own business. Any lower motive is ignoble and unworthy of our high calling. (Applause.)

Chairman Marling.—Dr. E. Y. Mullins will now speak to us on "The Spiritual Significance of the National Missionary Campaign." (Applause.)

THE SPIRITUAL SIGNIFICANCE OF THE NATIONAL MISSIONARY CAMPAIGN

The Reverend E. Y. Mullins, Louisville

Mr. Chairman and Brethren: I am prompted first of all to say that the best illustration of my theme this morning, I think I could take from the recent Laymen's Convention in the city of Louisville. I have lived in Louisville eleven years as a teacher of students for the ministry, and I believe these Louisville people who are here to-day will agree with me that the Lay-

men's Convention held there a short time ago gripped our city spiritually as no other religious effort has done in ten years. That is my judgment.

We have had political meetings that gripped us powerfully (laughter); we have had commercial meetings that stirred us to our depths; we have had many religious meetings that were effective, and some that produced a very feeble ripple on the surface of our lives; but the Laymen's Missionary Convention actually got hold of our men and absolutely since then we are having a six weeks' campaign of churchgoing. (Laughter and applause.) We have concluded that it will be good to go to church regularly for six weeks at a time, the first time it has ever happened, so far as I know, in the history of the city.

But I want to call your attention this morning to the spiritual significance of the National Missionary Campaign, and as my time is exceedingly limited I shall just cull out a few points and emphasize them as I proceed.

The first one is this: The National Missionary Campaign means, as I see it, spiritual opportunity recognized and embraced. F. W. Robertson says: "There are three eras in the history of every nation. First, the period of grace. Second, the period of blindness. Third, the period of judgment." Looking backward, not necessarily looking forward in history, that is a very solemn statement. I take it that the Laymen's Missionary Campaign, nationwide, means at least that we are still in the period of the divine grace. It means that the laymen in our churches have their eyes open to see spiritual opportunities. And some one has compared opportunity to a horse, saddled and bridled, that gallops up to your front door and pauses for a moment, full of the instinct to go. And he champs his bit and paws the earth for a moment, waiting for you to

come and put your foot in the stirrup and gallop on to victory. But if you delay, then you soon hear his hoofs echoing down the highway. (Applause.) Ah, brethren, there is a wonderful steed standing at our front door in these early years of the twentieth century. I sometimes think it is that white horse in the Book of Revelation that has on it one who beckons us to come and ride with him on horses that he will furnish us to the conquering of this world for him. It means spiritual opportunity recognized and embraced.

It means another thing. It means the understanding of the biblical teachings as to our neighbor. A man sometimes says, "My religion is to love my neighbor and serve him," and I agree with him that that is a good religion on the human side, provided he interprets "neighbor" right. My neighbor, according to the parable of the Good Samaritan, is the man whom I can help. That is all there is to it. The man whom I can help, and who needs me, whether he lives on the other side of the earth or around the corner. And it is a serious and vital mistake to distinguish in our conception of neighbor between the man that lives around the corner, and the man that lives in China. Why? We send our shiploads of rum to Africa and are glad of the commercial opportunity. Africa is our commercial neighbor, why not our spiritual neighbor? We sell our cotton goods to China, and Minister Wu said that if the Chinese would only add one inch to the length of their shirt tails, it would make all the cotton growers of the South millionaires. (Laughter and applause.) We are glad to claim China as our commercial neighbor. Why not call China our spiritual neighbor? We boast of the fact that Japan sends her brightest young men to our American universities that they may learn of our institutions. We rejoice

that Japan is our neighbor educationally. Why not also spiritually and religiously. Why, we have gone to the Philippines and erected the Stars and Stripes, and we stand facing China and Japan with our government, power, and possessions. If Japan and China are our political neighbors, why not also our spiritual neighbors? Who is my neighbor? The man whom I can help with the gospel of Jesus Christ.

A little child six years old had heard his mother tell of God's love and had seen the pictures in a missionary book of the Hindu devotees in large numbers around the funeral pyre of a human victim. The little boy looked up to the mother and said: "Mama, is this true? Do they burn people in India?" "Yes." "Does God see it?" "Yes." "Does God care?" "O yes, my child, God cares." "Well, then, why doesn't God put a stop to it?" I tell you the mother was dumbfounded, and I say to-day the only answer that has ever been returned to the question of that boy is the missionary enterprise. God cares through us, through our hearts and through our hands and through our lips. Yes, he cares, but we are the organ of his love and without that love practically he does not care; in effect he does not care, though we know that in his infinite heart there is a great tide of love that sweeps out toward the heathen world seeking to overflow in our hearts to the ends of the earth that the gospel might come there. Yes, he cares.

Another spiritual element in the result here is this: It means spiritual vision coupled with the practical task. You know that a vision without a task makes a visionary, and a task without a vision makes a drudge. In missions you have the task coupled with the vision; and if you will read the scriptures on that point I think that you will agree with me that everywhere the Scripture couples the task with the vision.

Yonder is Moses who sees the burning bush, but is that all? No! In Egypt is a race to be delivered. Yonder is Isaiah, with a vision of God "high on a throne and lifted up." Is that all? No. When he has been cleansed in heart and life a voice says to him: "Whom shall we send? Who will go for us?" "Send me."

Jesus appears to Saul of Tarsus on the road to Damascus a matchless vision of noonday splendor. Was that all? No. "Lord, what shall I do?" "I will send thee far hence unto the Gentiles." We misread the scriptures unless we always couple the task with the vision. The missionary enterprise is the coupling of the vision and the task; the practical with the spiritual, and it means that for the first time in our history, perhaps, we will couple the power, as we will see in a moment, along with the undertaking of the task.

But I want to emphasize this point in the spiritual significance of the missionary enterprise, namely, it will deliver us in so far as we are in line with it, from materialism. I stood in the nineteenth story of a New York skyscraper about a year ago and looked down on Wall street, and they told me that the ground there was the most valuable on earth; that you could cover it almost with gold coins and not put enough money on it to pay for it. And as I looked down I said: "Is it true that this is the one spot in all the planet where you can cover the ground with gold coins and not pay for it?" And they said "Yes."

And then in the heart of that section of New York City as I looked down right underneath me, was a tiny building, so to speak, with a slender spire that pointed toward the sky, the old Trinity Church; and around it was a graveyard with monuments, God's acre, and there it was begirt all around, inestimable

in value, and yet unpurchasable by all the millions of Wall street, as I understand. (Applause.)

Well, I think it is worth applauding. It seemed to me that that slender spire was God's finger pointing to values above all money considerations; pointing to ideals and principles and undertakings and enterprises by the side of which all the vast financial schemes of Wall street pale into insignificance. It seems to me the Laymen's Missionary enterprise is anything but a cemetery (laughter), but it is, brethren, a slender spire of spiritual ambition pointing toward the eternal. O, when the laity of our churches grasp it that way, it means wonderful things!

Another thing, one of the speakers spoke of the preacher and his embarrassment. Brethren, I speak as a preacher. The preacher needs your reënforcement in his message of stewardship. Let me give you an illustration out of my experience, if you will pardon me. I have preached at a Baptist District Association in my early ministry, the introductory sermon, as we call it, and, as usual, I introduced the subject of missions. Missions is organic in the gospel and Christianity and I introduced the subject of giving, and I emphasized the duty of Christian stewardship. When I had finished, the deacon of the church came to me and said: "My brother, you gave us an excellent sermon to-day, but, oh, you spoiled it at the end. You spoiled it." I said: "What do you mean?" "By introducing that carnal subject of money into the gospel." (Laughter.) He said: "It seems to me we ought to keep spiritual things in spiritual relations, and carnal things in carnal relations." He said: "Do not spoil the gospel by mixing it up with money." (Laughter.) Do you know what I said to him? I said: "Brother, if money spoils preaching, some very important things are spoiled. The Bible is

spoiled." Do you remember Jacob when he had that dream, dreaming that angels of God were ascending and descending on the ladder between heaven and earth? Do you remember what took place, a wonderful, spiritual vision and uplift to Jacob, and yet the next morning—just read the record, the very next morning while that vision was fresh in his heart, Jacob said to the Lord: "Lord, henceforth I will give you one-tenth of all my income." (Applause.) Absolutely spoiled it, spoiled it! (Laughter.)

And again, Moses was on Sinai and came face to face with God, so that when he descended the mountain, his face shone with a radiance so bright they could not look upon it; and yet he spoiled it the very first thing he did, for he called on the Israelites to come, the women to bring their ear-rings and their badger-skins, and the men to bring their gold and silver and all of them to bring their treasures and put them in the treasury of the Lord to build him a tabernacle. Spoiled it!

And then again, Malachi, the prophet of the Old Testament, gave us a radiant vision of the kingdom of God when the second temple should be greater in splendor than the first temple, and having painted such a picture, and lifted his hearers upon the wings of his imagination, he spoiled it, for he turns right around in the very next verse—read the record—and says: "Will a man rob God?" and "Yet," he says, "you have robbed me in tithes and offerings." Spoiled it, spoiled it!

Jesus spoiled the Sermon on the Mount in the same way, for right in the heart of it is his injunction about giving.

And Paul the Apostle, who, in Corinthians, points to us the glory of the resurrection morning, points to us

the glory of everlasting life so that whenever we consider the dead, we are lifted into the realm of the spiritual and of the Eternal, and then in the sixteenth chapter, second verse of Corinthians, after he had got his breath, he spoiled it, for he turned around and said: "Brethren, on the first day of the week, let each one of you lay by him in store." (Laughter.) Now, I want you to study the context in which that thing is put down for us. If money means the carnal in connection with the spiritual, then the Bible is spoiled, and all the sermons I have ever preached nearly, are spoiled. (Applause.) O you laymen, you need to reënforce your preacher!

I will tell you, brethren, we need to learn God's arithmetic. It is different from man's. We haven't got it right. God's arithmetic—I will tell it to you. This is God's addition: "Seek ye first the kingdom of God and his righteousness, and all these other things shall be added to you." That is God's addition. (Applause.) God's subtraction: "From him that hath not, shall be subtracted that which he seemeth to have." (Laughter.) God's multiplication: "He that supplieth seed for the sower and bread for food, shall multiply your seed for sowing, that you being enriched in everything may abound unto every good work." That is God's multiplication. God's division: What Jesus said to the disciples on the mountain side when the multitude was there, the loaves and fishes distributed, "Divide this among those of the multitude." That is God's arithmetic, and we need to learn it, as it seems to me. And if we learn it, then another thing will come. If our men can learn it, it will be the coming of the day when our laymen will join with the women—when the eight laymen over against the four women will become a host—many laymen as compared with the women, it ought

to be. Doctor Gifford says only too truly: "In the world's broad field of battle, in the bivouac of life, it is found that the average layman is represented by his wife." (Laughter.) God help us to get beyond that. God help us that we may be delivered from the snare and the delusion of supposing we are expressing our love to him when, as a few years ago, we gave one-sixteenth of one per cent. for God and fifteen-sixteenths of one per cent. we spent upon ourselves. And then we sang gloriously: "I love thy kingdom, Lord, the house of thine abode." I heard a man put it this way once. He said: "When people do that, it is very much as if a man should go down to the city and buy a five thousand dollar automobile, and a seventy-five dollar overcoat, and a ten dollar pair of shoes, and a fifteen dollar hat for himself, and then should buy a calico dress for his wife, and should go home singing, 'I love my Nancy Jane, I love my Nancy Jane.'" (Laughter and applause.)

The National Missionary Campaign means this, becoming a power to our churches. Carried out, it means the coming of power. We sometimes ask this question, Can Pentecost be repeated? But I will tell you the answer to it. Pentecost will be repeated when the Pentecostal task is undertaken. God does not waste his power. There is a Divine economy in the gift of power to his churches, and when we undertake the Pentecostal task, there will come the Pentecostal power. Will you listen to me one minute longer? What was the promise of power? "All power hath been given unto me in heaven and on earth." And what was the rest? "Go ye into all the world, and preach the gospel to every creature"—the promise of power is coupled with world-wide evangelization. What was the power coupled with? "You shall be my witnesses in Jerusalem, in Judea and in Samaria, and unto the

uttermost parts of the earth." And what was coupled with that? "It is not for you to know the times and seasons, but you shall receive power after the Holy Ghost has come upon you, and then you will be my witnesses." What was the occasion for the manifestation of Christ's power in the New Testament? The occasion when men were present from Media and Persia, Ethiopia, and the uttermost parts of the earth —the greatest missionary occasion in the history of the Church of Jesus Christ. What was the form taken by the power that was given then? Tongues sitting upon each one of them, symbolic of languages in which the gospel was to be preached unto the ends of the earth. And what was the result of the outpouring of power at Pentecost? The disciples were scattered to the ends of the earth that they might preach the everlasting gospel of Jesus Christ. What was the early peril of Christianity? The early peril of Christianity was a contracted conception of the gospel. Who were the early enemies of power? The Judaizers, who wanted to make of Christianity a mere Jewish religion. What was God's step to show that was not his plan? Peter's vision on the housetop to send him yonder to break down the wall of partition between Jew and Gentile and emancipate from the peril of a contracted Christianity. And who was the apostle of power but the Apostle to the Gentiles? And what is the New Testament book in which the record of power is given? The Book of Acts, which leads you to the city of Rome, where the highways of the world radiate to all points of the compass and breaks off suddenly as if the word was not completed, but leaves you with this impression, that having reached Rome, the demonstration is made of the purpose of God. In this center it shall take a new start and it shall reach to the ends of the earth. The power will come in Pente-

costal measure when the Pentecostal task is undertaken. (Applause.)

Chairman Marling.—Let us all rise and repeat the Lord's prayer together and be dismissed with the benediction by Dr. S. S. Hough, of Dayton, Ohio.

After the benediction the Congress adjourned.

THE CHURCH'S NEED OF A WORLD-FIELD

THE REVEREND STEPHEN J. COREY

LAYMEN AND WORLD EVANGELIZATION

SELDEN P. SPENCER

THE NATION'S POWER FOR MISSIONS

N. W. ROWELL

EVENING SESSION

WEDNESDAY, MAY 4, 1910, 7:45 P.M.

Chairman Marling.—We shall be led in our devotional exercises by Dr. A. P. Parker, for thirty-five years a missionary in China.

Dr. Parker.—A few verses from the Fifteenth Chapter of the Epistle to the Romans, beginning with the eighth verse.

Romans, Fifteen.

Let us pray: "Praise waiteth for thee, O God, in Zion, and unto thee shall vows be performed." "O thou that hearest prayer, unto thee shall all flesh come." We thank thee that thou hast taught us to pray unto thee, and that thou has promised that all men shall learn of the true and the living God, and "that every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." We thank thee for the vision that has come to us of a saved world through the mighty power of the Cross of Jesus Christ. We thank thee for fellowship in this service. We thank thee for the joy, the exhilarating joy of a conscious fellowship with thee. O, help us never to lose the vision. Help us constantly to cultivate this high fellowship. Help us to live upon this high plane of thinking and of communion and of service, willing to do and to be, willing to spend and be spent, that through us thy mighty power may be given to a lost world and men may be saved for whom Christ died.

Bless this great congregation here to-night; put

every heart in form to hear thy message. O, Spirit of the Living God, speak thine own message to our every heart to-night. Be with the speakers, indite their words; give them the very words they ought to speak, the very thoughts that they ought to utter, and may thy message come quick from thine own heart, and touch every heart here to-night.

Bless this great Congress here during these days. May it result in something practical in the doing of the real work of saving the lost world. Grant, O God, that this great Laymen's Movement may go on with ever increasing momentum, and may we endeavor, every one of us, to realize more and more of the golden opportunity of saving a lost world and may we realize our dependence upon thee for strength to do our part in saving men. O, bring us to our knees in prayer. Lay upon us the burden of lost men, that we may have fellowship with Jesus in suffering, that men may be saved, and that through our instrumentality, filling up that which is lacking of the measure of the sufferings of Christ, we may help in the coming of thy kingdom and in the saving of men everywhere.

Be with us now, we pray thee. May we sit together in fellowship in Christ Jesus. May thy glory appear unto every heart, and may we hear thy voice this very evening, that we may be uplifted and strengthened and helped in the work to which thou hast called us. Hear us in thy mercy, and save us we ask thee, in Jesus' name. Amen.

Chairman Marling.—We shall now hear an address by Rev. S. J. Corey, of Cincinnati, on The Church's Need of a World-Field.

THE CHURCH'S NEED OF A WORLD-FIELD

The Reverend Stephen J. Corey, Cincinnati

Follow the history of the Church down through the centuries, and you will find that those periods in which its missionary passion was strong have always been the periods in which the Church itself was strong in the home land. The power and welfare of the Church in its home field is inseparably linked up with the passion of the Church for the ends of the earth. The Church of Jesus Christ needs imperatively, a world-field, in order that it may have life and power for itself.

In the first place, the Church needs a world-field *to make it Godlike*. The church that does not believe in foreign missions hangs out its sign to the effect that our God is a local and not a universal Deity. The Church of Christ can only become Godlike as it partakes of God's characteristics. His most sweeping and wonderful characteristic is embodied in the words: "God so loved the world." The Church must take the whole world into its census or stop claiming God as its supreme ruler and guide. Our Heavenly Father is world-wide in his plans and love; the Church must have a world-field to be like him.

In the second place, the Church needs a world-field in order that it may be provided with an adequate challenge for heroic endeavor. How far do you suppose the gospel would have gone if Christ had circumscribed his command to his disciples just before his ascension? It was his audacious imperative, "Go ye into all the world" that put heroism and conquest into apostolic Christianity. No war of any note was ever conducted in an alley or a back yard. It takes a

field and a foe and a wide reach of circumstances to make a war. The Church has a war on hand, not a scrimmage. A world-wide field is the only adequate battle-ground for such a contest.

No cause ever succeeds without a big job on hand. The Young Men's Christian Association succeeds when it makes its chief aim the difficult task of winning men to Jesus Christ. It fails when it forgets its end in its means and is content simply to sharpen men's wits with its night classes, strengthen their biceps with dumb-bells and cleanse their bodies with needle baths. Christian Endeavor wins when it struggles with jail services, street meetings, vital charities and world evangelization. It loses when it is content with testimonials, sociables and consecration meetings. Nothing in recent times has done the temperance cause more good than the Christlike audacity of the people of Chicago in their daring attempt to drive the liquor traffic from this great city. "Failure!" some one says? No, a thousand times no! The whole prohibition propaganda in America has taken new courage because of your faith. Chicago and Pittsburgh and New York City will yet be rid of this curse. I firmly believe that many men in this great audience to-day will live to see two great victories accomplished: the driving of the liquor traffic as a legalized institution from America, and the evangelization of the whole world! Just as the ideal of a liquor-emancipated America is the daring incentive which inspires the temperance forces to-day, so the heroic challenge of world-conquest is the necessary vitalizer of the Church. This challenge of world-conquest is a tremendous challenge. Its accomplishment staggers the imagination. There are a billion people in the world who never heard of Jesus Christ — a billion people who are worshiping gods of their own making; a

billion people in the utter darkness of paganism and despair! And they are to be won to Christianity, for Christ said to do it and we have no alternative. Napoleon dreamed wonderful dreams of conquest, but he never fancied anything like this — an enterprise which includes the last, poor, sinful man; an enterprise which must pierce every jungle and compass every fastness, and batter down every door of superstition and idolatry. "The language of all lands must be learned. Acquaintance must be had with the customs of all peoples. Great agencies must be built up in every land; agencies of evangelism, agencies of education, industrial agencies. The call is for a mighty, sweeping campaign that will touch the need of every soul from every angle." Millions of dollars must be disbursed. A great noble army of men and women must be enlisted, equipped and sent to the distant stretches of our Lord's battle line. Men, what a task! What a chance! How the grandeur of this enterprise ought to fire our hearts and surge through our lives with its power! How it ought to drive us to our knees before God! The Church needs the heroism of foreign mission endeavor to keep it from ease and stultification.

Last year we sent a fine young medical missionary out to our station on the border of Tibet, in West China, the most remote mission station in the world. He had just graduated with high honors in the Medical Department of Vanderbilt University, in Tennessee. His name was Zenas Loftis, a young, fun-loving, healthy school lad. He traveled with his Chinese guide four months and ten days across Central China to reach Batang, on the Tibetan border. He endured all sorts of hardships and perils. He traveled in a house-boat, on a Chinese wheelbarrow, in a sedan chair, on the back of a yak, and on foot. He crossed a

range of the Himalayas over passes sixteen thousand feet high. He was carried around precipices on the back of a Chinese coolie. On, on, he went, toward the borders of that dark, hermit land. As he was scaling the last great mountain pass before reaching his destination, he passed a lone mail carrier coming East. He hastily scribbled a line to us and sent it back. That message is cherished in the office of our Foreign Society as is no other. These were his brave words: "I am so glad you did not stop me down in the interior of China but sent me way up here on the roof of the world, where the people are so much more the bondservants of sin, that I might be used in the most needy and difficult spot in all the world." Christian men, I call that heroism. Those brave words of Dr. Loftis ought to ring from every pulpit in America. In the name of the militant and heroic Christ, let us stop teasing young men to enter the ministry. Let us pause in our arguments that large returns in personal joy or even in souls won to Christ come to the ministry and let us challenge men to preach. Let us speak of lonely fields and sin-steeped cities; of stubborn idolatry and pagan walls to be razed. Shall we not recall Paul's heroic words: "A great and effectual door is open unto me, and there are many adversaries." Shame on us for excusing young men for not deciding for the ministry because of meager salaries or difficult fields! Let us make it hard and heroic and Christ-like!

And let me tell you further of Dr. Loftis. He reached his destination at Batang, and the four lonely workers there were so happy over their little doctor. But one of the sad tragedies of missions fell upon that little group. The new missionary had been there but a brief month, when he sickened with smallpox and typhus fever and in a few days had fallen asleep.

Those broken-hearted missionaries sent a runner five hundred miles to the nearest telegraph station and sent us a cablegram that told us of his death. The news had only been known at Vanderbilt a day, when another young medical student there, a senior, asked if he couldn't go and take Dr. Loftis' place; and he had not even enrolled as a volunteer before. He graduates next week, is already packing for his journey, and the last of this month starts on his long journey to Batang to take the place of the fallen hero. The Church needs, and must have, a world-field that it may have a sufficient challenge for heroic endeavor.

And then the Church needs a world-field that it may find an adequate expression for its powers. What is the Church to do with its young, trained lives, with its spiritual assets, with its marvelous wealth, without a world-field? You might as well try to navigate an ocean liner in a mill pond as to keep the great, organized agency of Heaven within simply provincial bounds. Why, the business and engineering genius of America was not satisfied until it found expression in a Panama Canal. I have been reading about a steam digger they have down there that takes up a mouthful of earth, 35 feet broad, at one bite; a whole carload. It loads a trainload of seventy-five cars in thirty-seven minutes! And we have been tackling the biggest task that God ever left for his Church to accomplish, with a vest-pocket contribution once a year! There are forty thousand men working on the Panama Canal. Christian brothers, that many missionaries of the Cross would enable the Church to evangelize the whole world in this generation! Think of it! America putting more men into the digging of a canal across Panama than the whole Protestant Church is putting into world evangelization! And we are not digging a little ditch across the narrow waist-line of the

American continent, to connect one sea with another, on which the commerce of two continents may float. We are ditching for Jehovah, we are linking a lost race to God. We are digging a system of spiritual canals through the stubborn hardpan of heathenism, which shall penetrate every remote land, ramify every pagan field, and carry the healing Water of Life to the last famishing soul! Men, there is a task worthy of the expression of the fullest life of the Church of Christ.

Again, the Church needs a world-field to keep vitalized its pulpit in the home land. I cannot lay too much emphasis on this. The world missionary passion will save the pulpit from the vagaries of extreme radicalism and from the legalism of extreme conservatism. The hope of preaching is in the passion of Jesus for a lost world. It tempers the raw scholasticism of the man who would ruthlessly take his microscope and yardstick into the scriptures and thus lose his grip on the miraculous; and it unbinds the steel corsets of the ironclad conservatist and makes his heart beat warm with that of his brother. The whole makeup of a preacher changes when he takes the missionary viewpoint. His heart beats in unison with all other hearts engaged in the Master's cause. He is thrilled by companionship with a mighty host. His soul is disciplined by the vastness of his work. His field is as unlimited in extent as the world itself. He changes from a microscopic preacher, magnifying difficulties and prejudices, to a messenger with telescopic horizon, who swings his vision into the whole firmament of God's world work. The true perspective of doctrine only comes with the missionary vision. Did you ever sit for a while under the preaching of a man who is burning with the missionary passion, and then for a season under the man who was indifferent to the

great cause? The latter may have been more eloquent or scholarly, but he could never speak with the same abandon or authority. The man who is burning for the whole world, lays tribute to your whole being in his preaching. He makes you forget the trifling difficulties of life in the great sweeping things of the kingdom. Every preacher has millions of souls in his parish and when his responsibility to them really dawns on him, he will undergo a regeneration. He can never be the same man again.

The Church needs a world-field that it may realize the more quickly the unity for which Christ prayed. The demonstration of unity which is coming from the mighty Campaign of the Laymen's Missionary Movement, is worth ten times the cost and energy expended, aside from its value to the foreign missionary enterprise. I have been in many of these conventions. What are the sentiments everywhere most loudly and heartily applauded? They are the sentiments expressing the unity of God's people.

The possession of heathen lands for Christ is going to bring the churches back to the apostolic unity in Christ. It was a strange providence that linked together world evangelization and unity in the mind of the Master. In his last prayer before his crucifixion he prayed the Father that his followers might "all be one, that the world might believe." Nineteen centuries have passed and the belief of the converts in heathen lands is driving the Church back to the apostolic position of unity. Christ's first oriental Church was united; is not Christ's oriental Church of to-day to draw us back to that same primitive unity? Occidental differences fade into insignificance before the battle with oriental paganism. In that awful conquest we strip ourselves of all but the simplest faith in Jesus, and in that simplest faith we find that we are one.

We are learning some great things concerning Christian unity from the mission fields; some things which put to shame our tardiness in the homeland. Three years ago the Presbyterian Board and the Society of the Christian Church which I represent, united their two colleges in Nanking, China. The faculty of the new school was evenly divided between the two organizations and the resulting institution was called the Nanking Christian College. The union was very happy. Last year our Methodist brothers, who likewise had a college in that same Chinese city, also came into the union. Now, instead of three small colleges, we are combined in the Nanking Christian University. This school has a staff of ten American and thirty Chinese instructors. Each instructor teaches with the same conscientious freedom which he exercised before. Everything is sweet and beautiful. One of our missionaries said to me the other day: "We never knew how much we loved each other until we got together in this sweet unity." One of the greatest needs of a world-field is that the Church may come to a realization of our Lord's prayer on the night that he was betrayed.

Finally the Church needs a world-field for its spiritual salvation. Some one asked Phillips Brooks what he would first do if he were called to be pastor of a broken down church; a church that had lost its building, was not able to support a pastor and was torn by internal dissension. He only hesitated a moment and then replied: "I should get all the people together, preach the greatest sermon I could on world-wide missions, and take the best offering I could get for work in heathen lands." Many official boards would seriously discuss the sanity of a preacher who would do that sort of thing under those circumstances. Here is a church which cannot take care of itself, and

a man comes along and tells it the first thing needed is to help take care of a work across the sea. From every worldly viewpoint it would be a great blunder, but God does not look at things from a worldly viewpoint. Phillips Brooks never spoke a greater truth. He knew that selfish, discouraged church, almost ready to give up the fight, had need of one thing above all else. That church needed the Spirit of Christ, and Phillips Brooks knew that the best way to get that Spirit was by way of the ends of the earth. He knew if he could get those people interested in the man across the sea, they would be interested in the man across the street. If that little church began to have fellowship with Christ in the salvation of the whole world, it would save itself. Its difficulties and selfishness at home would vanish as it entered into the sufferings of Christ for a whole world. This is the supreme need of the Church in the homeland; to be possessed with the world-passion of Jesus. It will settle Church difficulties of every nature.

The Church needs the world-field to redeem it from selfishness. I visited last year one of our churches in Texas. They were just planning the building of a fifty thousand dollar church home. The pastor astonished me by saying, "We must raise the money for the support of a missionary in the foreign field before we begin our building campaign." The pastor was new in the field and that church had never given as much as one hundred dollars before. The people were nearly all poor people. I said to the pastor: "This is not what churches usually do when they begin a building campaign." He answered: "I would not dare begin this church enterprise without some great, unselfish ideal to hold before the people. The support of a missionary in the foreign field will save my folks from the selfishness and narrowness that might come from a

simply local victory." I need not tell you that this sort of a spirit has helped to build that church building and dedicate it without debt. A church may be quite selfish in its contribution for the erection of a building for itself, but when it contributes for the salvation of the man across the sea, you have tapped its fountains of true benevolence. You have a great example of the purifying power of the missionary principle right here in Chicago. When this city wished to free its vast population of the vile contamination and health-menace of the sluggish, sewage choked Chicago river, what did you do? Did you fill that awful, putrid channel up? No. What did you do, then? Why, you got your engineers together and decided on something heroic and unselfish. You dug the channel deeper and connected the head waters of your vile river with the head waters of the Illinois. You turned the current in the other direction. Then it was that old Lake Michigan with her unending resources of clear, fresh water, began elbowing her way into the mouth of the Chicago river. She pushed back its putrid tide, purifying it in her flow, back into the Illinois, and on, into the Mississippi, and still on, into the Gulf of Mexico. Your river now is a clean, rapidly flowing, redeemed stream. In the old days it was anti-missionary; today it is a missionary river.

Christian men, let us cleanse the slow tide of our church life! Let us cut deep and wide in our churches, the channels of world-wide benevolence. Let us go deep down and send out a worthy stream of men and money into God's far fields. Let us make a channel for the riches of Heaven. Then and then only, can God unlock the flood-gates that hold back the tides of his unmeasured love and flood our churches with his purifying and satisfying streams of grace. (Applause.)

Chairman Marling.—I have no doubt that a majority in this audience to-night have had the rare pleasure of listening to Judge Spencer before. It has been my pleasure, and just because I have heard him before, my appetite is all the keener to hear him to-night. "Laymen and World Evangelization." Judge Selden P. Spencer, of St. Louis, the friend of young men.

LAYMEN AND WORLD EVANGELIZATION

JUDGE SELDEN P. SPENCER, ST. LOUIS

Mr. Chairman and Gentlemen: That introduction is a great deal better than one that was given to me one time at Monett, in my own State, when the chairman rose to his feet and in introducing me, said: "Monett is so far off from the main line that we can't get no speakers nor orators down here, so we just have to depend on our friends." (Laughter.)

If there is any missionary sermon in the Chicago river, and if Chicago is entitled to any credit for that sermon, as Mr. Corey has so eloquently remarked, I cannot refrain from claiming a share of it for St. Louis, for the most of the solid matter of that river comes to us. (Laughter.)

I like the subject which has been assigned to me to-night, "Laymen and World Evangelization," and I might as well say that I like the audience to whom I have the privilege of speaking. I can pay you no higher compliment than to say you resemble in intelligence a Missouri audience. (Laughter.)

With a Movement that has God back of it, no man can interfere. The reason of this great gathering to-night, and more especially, the reason for what this

great gathering culminates and represents, is found in the fact that in the origin of it, and in the purpose of it, and in the appeal of it, there is the guiding, directing hand of Almighty God.

I like to think of the divine origin of the Movement under whose auspices we are gathered here this night, and the marvelous preparation which has been made before. As a boy, I remember the prayer of the Christian Church for foreign missions, "O God, open the doors of the foreign field to the advent of the gospel of Jesus Christ." India, Africa, and China — the heathen world was closed to the Christian message.

Twelve years ago when John R. Mott went to China, the door of the student world of China was shut to him. He failed of access to Chinese students. We know to-day how, in the providence of God, the doors of heathen lands have been swinging wider and wider open, until we now see the answer of the prayers of the last generation, and the door of the heathen world is open to the advent of the gospel of Jesus Christ.

I remember at college the prayer of the Church for foreign missions then was that God would raise up men to enter the opening doors, and my mind goes back to-night to Northfield, where in 1886 there started that great Student Volunteer Movement, stimulating with its consecrated and consecrating power the entire student body of these United States, with such a result that to-night there are on the foreign field, enduring the dangers of Africa, the prejudices of India, the atrocities of Turkey, the hardships of China, the privations of uncivilized lands, and glorying in the privilege, over 4,000 college young men and young women, with a mighty army ready to go in order to preach the unsearchable riches of Jesus Christ. (Applause.) The answer to the prayer for men has come largely through that Student Volun-

teer Movement, so eagerly have men and women offered themselves for foreign fields.

May I say, as I pause for a moment, that if there is in this great audience a young man thinking of his life-work, and it is a serious question to determine into what a young man shall put his life—if there is a young man in this audience hesitating about what he shall do with his life, I throw out the suggestion as I leave it, is there a greater investment for a life that can be made than to be the instrument in the hands of God for the evangelization perhaps of a nation, as the religious history of Korea teaches us is possible at this strategic time? (Applause.)

At Nashville, four years ago when that Student Volunteer Movement met in its quadrennial convention, there was in that audience a young man from Washington who sat, as you and I have been seated during this Congress, listening to what was said by way of information and inspiration. One night he saw one hundred young men and women on the platform volunteering to give that year their lives to foreign missions. That man said: "If the business men of this nation could see this sight and hear what I am hearing to-night, there would be no difficulty about the means, the money, with which to send these volunteers to foreign fields." That night was born the Laymen's Missionary Movement, under whose auspices we are here gathered. (Applause.)

That man was John B. Sleman, Jr., of Washington, D. C. With the coöperation of every man who has a handkerchief, let us wave the Chautauqua Salute for him. He is sick at home and cannot see the realization of this Movement. (The audience responded with great enthusiasm, giving the Chautauqua Salute for Mr. Sleman.) O that is a beautiful sight! And by the telepathy that runs from Chris-

tian hearts to Christian hearts, the message of loving interest and the greeting from sympathetic friends is already on its way.

After all, as the speakers have so often said from this platform, and louder than any mere verbal enunciation, eloquent as that may be, there is, unconsciously perhaps, but no less certainly, a spirit of Christian unity that is surely binding the hearts of Christian men in this nation together, causing them more and more to forget the lines of geography and of creed that have heretofore separated them. "One is your master even Christ and all ye are brethren." (Applause.)

In St. Louis, at one of the meetings of the Laymen's Convention, when Colonel Halford, to whom you sent your telegram of greeting this morning, was introduced to speak at the Third Baptist Church, which has a large number of strong Southern sympathizers in its consecrated membership, he was introduced as the private secretary of former President Harrison. A dear old Southern woman who sat over at the side, sat up a little straighter at this introduction; and then when the chairman further announced that Colonel Halford was the paymaster-general of the United States Army in the Philippines, the Southern backbone became if anything more rigid; and when the chairman concluded with the remark that Colonel Halford was one of the great campaign orators in the Republican party, the old lady fairly snorted. Colonel Halford went on with a powerful appeal for foreign missions, pathetic and strong and eloquent and logical, and when it was finished, Dr. Williamson, the pastor, turned his eye over toward the Southern sister, went over to where she was, and said, "My sister, how did you like that address?" "O," she replied—she had forgotten the in-

troduction and the tears were trickling down her cheeks, "it was great, wasn't it! Wonderful!" And then as she remembered the introduction, she stiffened up and continued, "And I am so glad that in the last years of his life God is leading him to use his voice in a decent cause." (Laughter and applause.)

As I look back at the origin, divinely started, of this Movement, I pay tribute to the consecration, the foresight, the determination, of men like Sleman, and Halford, and White, and the other men of consecrated heart and brain and money who have given of all they had so freely, and who have, with a vision clearer than the rest of us, seen and recognized the hand of God in this Movement, and in anticipation have long ago beheld what you and I realize to-night, the tremendous results of this mighty awakening. Business men, one might make an appeal, logical and strong, for foreign missions, upon a mere commercial basis. With truth we can reply to any man who in our hearing speaks about the cost of foreign missions, that there never has been a foreign mission in any heathen land that has not in dollars and cents paid back to the civilized nation that sent it, a thousandfold the cost of its origin and conduct. (Applause.)

Hawaii annually buys from these United States twelve times as much in imports as was the cost of evangelizing the islands; and every dollar of those imports have been made possible by the evangelization of the islands, for there is no trade-opener in the world like the gospel of Jesus Christ. Missionaries with the markets they have opened, with the commercial opportunities they have made, with the discoveries they have made, in medicine, history, and art, have been to the civilized Christian nations that

sent them out, not a commercial charge, but a mighty commercial blessing.

John G. Paton took the Bible into the New Hebrides, among those cannibals naked in their heathendom, trading on the shores in copra and sandalwood and arrowroot; and just because of the power of that gospel with the evangelization of the islands, came the opening of trade that made those islanders not only civilized in conduct, but great purchasers of the things that civilized nations have to sell. If boards of trade and business men's leagues and chambers of commerce, though unmoved by the spirit of Jesus Christ, were to finance the presentation of the gospel to heathen lands, it would repay commercially a thousandfold the cost of evangelization.

Let me make this point, also, that in this nation, where we recognize the duty of an employer to his employe, we are men together, and no man has a right to get from his fellow-men all they can produce and to have no interest in their welfare while they are producing it. It is the recognition, at least, of the humanity of man. How about the employes who work for us in foreign fields? When from the organ the sacred music comes at the skilful touch of the talented musician, how about the hundred thousand negroes on the Congo who gathered for us the ivory for those organ keys, and who have never heard of Jesus Christ? When we enter our home and walk over the rugs upon the floor, how about the four million and a half of people in Afghanistan who perhaps made those rugs for us, and among whom there is not one single minister to-day, and who have never heard about the gospel of Jesus Christ? When we take the pencil in hand, how about the thousands that gathered for us in Siberia the graphite, and who have never heard of Jesus Christ as Savior? Have we no duty even on the com-

paratively low ground of mere commercialism to those who are in a real sense working for us? There is in the foundation of the mere humanity of man for man an argument that can be built up in favor of the obligations of foreign missions. I am not unmindful of the force of the commercial argument, but I leave it.

When speaking of that commercial argument at a meeting in St. Louis, some man who was in the coal business followed me, and when he got through someone told this about him: He said that the son of that man, when he was at school in the morning, was asked by his teacher, "Charlie, supposing I were to go to your father, with coal selling at $6 a ton, and were to give him $24, how many tons of coal would I get?" Charlie promptly replied, " You would get three tons." The teacher said, " O no, Charlie, that is not right." "O," said Charlie, "I know it is not right, but they all do it." (Laughter and applause.)

I am not unmindful of the force of the mere commercial argument for foreign missions, but there is a far higher reason, a call that comes to us from the Lord Jesus himself, a commission with the divine authority of God back of it. The sacredness that attaches to the last words of one dear to us is in a wonderful sense present in the great command which, as his last message to us, whom by his death he had previously saved, he gave in words ringing down through the generations, and which come to us to-night with undiminished force, bidding us to " Go into all the world and preach the gospel to every creature." The Holy Spirit, as if to emphasize the vital importance of this mighty commission, closes three of the four gospels with the same great command. It is the only commission entrusted to the Church. It is the ascension, loving injunction of our Lord. How have we obeyed?

It is because of the sacredness and the authority and

the power of that commission that we believe in foreign missions. As if God would couple with the command an assurance of success, a guarantee of accomplishment to cheer and encourage his disciples, it is written "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations." The "All power is given unto me"—that is the God side of it. "Go ye and teach all nations"—that is the man side of it. There has been no difficulty with the God side of it. Wherever we have even so much as turned our hand in obedience to that command, of the power, the God side of it, there has been no lack.

Think of Korea! Twenty years ago there were seven Christians in Korea—humanly speaking, a little company unable to do anything in that great heathen nation—and yet, because of the God side of it, last year fifty thousand in a single year accepted Jesus Christ as their Savior. Think of China, where, in 1842, there were only six converts, but because of the God side of it there are 250,000 Christians in China to-day. There has never been a deficiency with nations any more than there has been a deficiency on the God side of it with individual men. There are those in this audience who would gladly bear testimony to-night, if the opportunity offered, that the power, the God side of it, has never failed.

The gospel always has been, always will be, the "power of God unto salvation to every one that believeth," and it is as true in the lands of heathendom as it is in the lives of individuals. Such is the command, such the assurance of success. O what a product of opportunity comes from their multiplication! All the blessing of obedience, all the cheer of accomplishment, all the privilege of association with him, whose we are, and whom we serve.

The man side of foreign missions remains for us.

And, my fellow Christians, I make confession of past ignorance and indifference to this clear and positive command of my Lord, and I gladly make acknowledgment with profound gratitude of the inspiration and information which has come as a result of this Laymen's Movement. We have to do not with a past word of a dead Christ. We are concerned about the present command of a living Christ. The mere mathematics of the subject, while they convict of indifference, do at the same time inspire with the unequaled opportunity of the present for service and result. As we think of the facts that in these United States we have one minister for every 546 persons, while in heathen lands, with infinitely greater need, we furnish but one minister of the gospel for every 275,000 people; that here we have one physician for every 600 persons, while in non-Christian lands there is only one medical missionary for every 2,500,000 of inhabitants; that in the United States we spend annually on our own Christian work $300,000,000—$15 for each churchman—while in heathen lands we spend one cent per year for each of the billion heathen—I say, as we think of these stupendous inequalities, let us hear with clearness, if not with eagerness, the word of our Divine Master still potent in its loving insistence bidding us with repeated entreaty and command to *Go* with his precious gospel and to make no distinction in our giving between India and Illinois, or between China and Chicago, for our field is in certain terms definitely declared to be *the world.* There are parts of the Philippines with 400,000 inhabitants. There is North Patagonia and French Guinea. There lies Tibet, west of China, with two million and a half of people. There are entire nations in Africa. Two islands east of Java, with over half a million of inhabitants, and without a single minister of the gospel in any one of these great principalities. In-

dividual men have the chance, humanly speaking, to provide the means for the evangelization of a nation. Ours the chance. Ours the duty. Ours the privilege. If we have been blind before, we can, at least, never plead ignorance again.

In my own State a man once caught an eaglet. It was young and he clipped its wings and threw it into the barnyard with the other fowls. That eagle commenced to peck at the dunghills like the fowls with which it was associated. One day a man who loved great birds came to that house and exclaimed, " Why, there is an eagle in the barnyard! " Going to where it was, he held it up, for its wings were grown, to see if it would fly again. When he took his hand away it fell to the ground, content with the barnyard surroundings to which it had been accustomed. The next morning he took that eagle up to the top of the barn, and as the sun was rising in majestic splendor in the East he held it as high as he could hold it, " and," said he, " the head of that great bird turned until its eyes blinked in the light of the rising sun, and then it turned again and looked at the mountain tops, where its home had been, and with a scream it flapped its wings and flew away. It was an eagle again." The layman of to-day, with a vision of the urgency and opportunity and blessing which attends this command of his Lord, cannot be content with the things of the past. He has too precious a heritage, too unparalleled a privilege. He is an ambassador for Christ, with plenipotentiary power to present to a heathen world an unfailing gospel of eternal salvation. (Applause.)

Chairman Marling.—Our last speaker is Mr. Rowell, of Toronto. He is chairman of the Canadian Laymen's Missionary Movement. He is the genius of the Movement in that country, and largely

through him has Canada been the first nation to adopt a missionary policy. He speaks with authority. He speaks with a ready tongue, and we welcome him here to-day.

THE NATION'S POWER FOR MISSIONS

N. W. Rowell, K.C., Toronto

On behalf of the Canadian Council of the Laymen's Missionary Movement may I congratulate you on the splendid success of your National Missionary Campaign culminating in this great Congress. We have watched the progress of your Campaign with deepest interest; each new evidence of success stirred and gratified us as it did you, for in this holy crusade to extend the kingdom of our common Lord we recognize neither international boundaries nor denominational distinctions. In all the things that are most real and abiding we are one. We all sing the same coronation hymn. We even sing our national anthems to the same tune. (Applause.) With all our heart we congratulate you.

Recognizing the great benefit the Laymen's Movement has been to Canada, we desire to acknowledge our deep obligation to you for giving us the inspiration and uplift of this Movement, and we desire especially to acknowledge our obligation to Mr. Campbell White for his leadership in our National Campaign of last year. He traveled with us from sea to sea and from the river almost to the ends of the earth (laughter and applause); like the Apostle Paul he was in labors more abundant, though I am glad to assure you he did not receive stripes above measure. (Laughter.) Apostolic results followed his apostolic labors.

It may be truly said the blind received their sight (laughter and applause), the lame walked, the deaf heard and even some of the dead in the churches were raised up. (Laughter and applause.) But the obligation is not all on our side; you owe something to us. You know Mr. John B. Sleman, Jr., of Washington (applause), the father of this Movement, in whose mind it was conceived and by whose labors it was brought forth. Where did he get that mind and heart and spiritual insight? He was one of Canada's sons; we gave him to you. (Laughter.) When you wished an able, forceful and tactful man to preside over your Congress and also to speak to you of the power of money, you chose my friend Alfred E. Marling, who had learned the power of Christianity in Toronto before he learned the power of money in New York. (Laughter and applause.) The climate of our country is tolerably favorable for growing Christians.

I have been requested to speak to you on the Nation's Power for Missions. The nation's missionary power depends not upon the numbers or denominational loyalty of her church members, nor upon the perfection of her ecclesiastical organizations, important as these are, but upon the devotion of her people to a great missionary ideal, the ideal of service, that it would be her supreme privilege and noblest national achievement to help the non-Christian peoples to a knowledge of Jesus Christ, the Lord of life and the Savior of the world.

Devotion to a missionary ideal carried Mohammed and his followers, the Arabs of the wild desert, across Africa and Asia, and into Europe, so that within "one hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power," and to-day this missionary ideal still dominates the religion of Islam and it

claims as its adherents one-seventh of the population of the globe; yet how imperfect, how inadequate was their missionary ideal. The Mohammedan propaganda has been called a great Laymen's Missionary Movement; perhaps this explains in some measure its success. Devotion to a missionary ideal led the Jesuits to the far East and to the then unknown West. They tracked the forests, they forded the rivers, they endured indescribable hardships, they suffered death to lead the Indians into the Catholic faith, and to establish in the new world a new Catholic dominion; and so successfully, that they brought more than one-half the continent under the rule of Catholic France. We cannot but pay our tribute of respect to their faith, their devotion and their self-sacrifice and yet, as we think, how imperfect was their missionary ideal.

In these and some other missionary movements which assumed a national character and were of great national importance there was the avowed purpose on the part of the leaders of imposing their own forms of faith and of governmental authority upon the peoples in the lands in which they labored. The missionary ideal which will to-day conquer the world is one of service and its inspiring motive must be "I am among you as he that serveth." To-day our conception of how to make Christ known is by healing and teaching and preaching the gospel of life and immortality through Jesus Christ.

As Dr. Macdonald pointed out in his address on Tuesday evening, other great ideals have found adequate expression in the national life of different nations, commercial and industrial achievement in the United States, naval supremacy in Great Britain, law and military prowess in Rome, culture in Greece, religion in Palestine, but this modern missionary ideal,

the noblest of all has not yet found adequate expression in the life of any nation. The very greatness and difficulty of the task challenges our faith and should call forth the best that is in us. It was the foreign missionary who coming to our ancestors in the wilds of Britain, in the centuries long ago, turned them from the worship of Woden and Thor and gave them the Christian conceptions and ideals which are transforming our race and which are to-day the crowning glory of our civilization. Our obligation is great and hath it not been written "Unto whomsoever much is given of him shall much be required." Your own great public service to Cuba, that of Great Britain to Egypt and other Eastern lands (applause), and the fact that the Anglo-Saxon race is doing eighty-five per cent. of the total foreign missionary work now being done by the Protestant peoples of the world shows that the ideal of service makes a deep appeal to our race. (Applause.) Your National Missionary Campaign culminating in this Congress is an evidence of your determination to strive for the attainment of this great missionary ideal.

The attainment of this ideal does not depend primarily upon the perfection of the missionary organizations, nor on the number and size of the missionary contributions, nor even on the number of men and women sent to the foreign field, important as these all are, but on the warmth and vitality of the religious life of the people. To-day in your country and in ours the question of the conservation and development of natural resources occupies a large place in the public mind and those who stand for the conservation of these resources command in a very remarkable way public confidence and support. The chairman of our Canadian Conservation Commission, in his inau-

gural address a few months ago, after describing the natural resources of Canada, said: "The physical strength of the people is the resource from which all others derive value. Extreme and scrupulous regard for the lives and health of the population may be taken as the best criterion of the degree of real civilization and refinement to which a country has attained." And he emphasized the importance of safeguarding the public health. I venture to suggest that more important than the conservation of life and health is the conservation of the moral and spiritual energies and resources of the people. (Applause.) These determine the real character of the civilization and where will you find scrupulous regard for the "life and health" of the people, women as well as men, the unfit as well as the fit, except where men have felt the power of our Christian faith? In the midst of marvelous material development and expansion, the greatest in all history, the question of supreme importance to the life of the nation as well as to the development of her missionary power is the conservation of her moral and spiritual resources. (Applause.) The Laymen's Missionary Movement is the great spiritual conservation movement of our time; and Mr. J. Campbell White is the Hon. Gifford Pinchot in this spiritual movement. (Applause.) By the law of our spiritual life he that would conserve and keep must give. "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Just in so far as the churches for his sake lose themselves in an unselfish effort to win mankind to Jesus Christ, shall they find themselves the instruments for the moral and spiritual regeneration of the masses at home and supply the real moral and spiritual leadership for the race. (Applause.)

We all recognize that the attainment of this missionary ideal of service depends on more than the warmth and vitality of the religious life of the people. The people must know and understand the religious and moral conditions prevailing in non-Christian lands and the sufficiency of the gospel to meet these conditions. We must have statesmanlike missionary leadership on the home base as well as in the foreign field. We must have adequate financial plans and suitable business methods. We must have unity and coöperation among all the churches. We must have a definite objective, a National Missionary Policy, and because the Laymen's Movement is helping to give us all these essentials it is to-day the most potent factor in developing the missionary power of your nation and mine.

I have been asked to tell you something of the significance of this Laymen's Movement to Canada and how it has affected our country's missionary power.

Its most significant achievement is the change it has brought about in the attitude of thousands of men toward missions. The Movement has arrested attention; it has commanded respect and confidence. Men hitherto indifferent and apathetic have been awakened, aroused and are now actively sympathetic. It has helped to create the atmosphere which will make possible for the pastors, the real spiritual leaders of the Church, to lead forward their churches in a great advance movement for world-wide evangelization.

It has given to large numbers of men a new sense of responsibility. Men hitherto engrossed in business, in the accumulation of wealth, have been given a new conception of life and its responsibilities, a new conception of what the Church stands for and the significance of their membership in the Church. They

realize the Church is not a religious club organized for the benefit of its members, but a missionary organization, every member of which is under obligation to work for the extension of the kingdom. They have heard the call to service and they realize that the call involves the stewardship of life as well as of possessions and they are responding to that call. This means much, not only for the men themselves and the churches of which they are members, but much for the communities in which they live, the business enterprises with which they are associated and the political parties with which they are identified. It means setting in motion mighty forces working for individual and national righteousness.

It is increasing the prayer forces among the men of the churches. It must be frankly admitted that in many of our churches in recent years the men have been conspicuous by their absence from the prayer services. They are not even yet unduly conspicuous by their presence, but it is now possible in many churches to hold a men's missionary prayer meeting, where a few years ago it would have been utterly impossible and everywhere we find men regaining the consciousness of living in the presence of great spiritual forces and that by the power of prayer, real prayer, these forces, in some strange and mysterious way may be placed at their command. Men are commencing to realize in their daily lives that "more things are wrought by prayer than this world dreams of," and they are being led into a still larger prayer life and their supplications are rising "like a fountain night and day" for the Christless millions who know him not. (Applause.)

It is calling forth expressions and manifestations of the spirit of Christian unity hitherto unknown among us. Possibly no single feature of our National

Campaign of last year contributed more towards arresting the attention of the man on the street as well as the man in the Church than the fact that for the first time in the history of our country all the Christian churches were officially represented in our missionary gatherings and all were working in perfect harmony in a common campaign for the extension of the kingdom of our Lord. This was illustrated by an incident I have already related in the hearing of some of those present and which they will pardon me for repeating.

Shortly after our National Missionary Congress of a year ago, I met on the train a good old Scotch Presbyterian who had attended the Congress. He said it was the finest meeting he had ever attended and he went on to say that there were four delegates staying at the same hotel, one a Methodist, one a Baptist, one an Anglican, and the fourth, himself, a Presbyterian. They all came from different parts of the country, met at this hotel and attended the Congress together. He seemed to think it was a wonderful thing that when the men were speaking they could not tell to which church they belonged (laughter); he could not tell whether the speaker was an Anglican, a Baptist, a Presbyterian or a Methodist, but they all agreed the addresses were the finest they had ever heard. When the Presbyterian heard a man speaking he no doubt though it was good Presbyterian doctrine, only better than usual (laughter); when the Anglican heard a man speaking he no doubt thought it was good Church of England doctrine, only better than usual, and the same with the Methodist and the Baptist, and I could not but think of the memorable scene on the day of Pentecost when they were "all with one accord in one place" and they marveled saying one to another "Are not all these which speak" Christians,

and "how hear we every man in our own tongue wherein we were born," Anglicans, Baptists, Methodists, Presbyterians, "we do hear them speak in our own tongue the wonderful works of God." (Applause.)

The Laymen's Movement has in our country demonstrated the practicability of coöperation among all the Protestant churches in a strong and aggressive campaign for the extension of the kingdom of our Lord throughout the earth. In this demonstration we see promise of the fulfilment of our Lord's prayer that "they all may be one." Why? "That the world may believe that thou has sent me." When this prayer is answered in the unity of the churches at home, and the Christian forces move forward like a mighty army, the world will know and believe that Jesus Christ is the Son of God and the Savior of the world.

The Movement has given us improved methods of local church missionary finance and has greatly increased our missionary contributions. The men's missionary committee, the every member canvass, the weekly envelope system have been potent factors in putting the missionary funds of our local churches on a sound financial basis and in greatly increasing our missionary income. But the Movement has done more; it has given the men and churches new standards of giving which have resulted and will result not only in large increases in the missionary contributions, but in all other church and philanthropic funds. Let me illustrate my meaning by telling you what has been accomplished in Toronto, and let me preface the figures I am about to give you from Toronto with the statement that prior to the year 1907, when the Laymen's Movement came to us, the churches in Toronto had been steadily increasing their missionary contributions un-

der the strong appeals of the missionary leaders to meet our increased and ever-increasing missionary responsibilities. The great inrush of settlers to Western Canada and the extension of missionary operations in the foreign fields had taxed the resources of our missionary societies to their utmost limits, and there had been particular and special appeals made in most of our churches to help meet these conditions, so that the giving for missions by the Toronto churches had reached a relatively high standard, so far as the churches in Canada were concerned. The ecclesiastical years of the several communions do not end on the same date, and, therefore, it is not possible to secure statistics covering exactly the same period in all communions, but for the last ecclesiastical year of the several churches preceding November, 1907, the total contributions to missions from the Christian people of Toronto amounted to approximately $211,000. For the last ecclesiastical year preceding November, 1909, this amount had been increased to $373,000 (applause), and when the figures are complete for the ecclesiastical year which has now closed the givings will, I believe, be substantially over $400,000. The following is the statement for the larger communions:

	1907.	1908.	1909.
Anglican	$51,786	.....	$71,000
Baptist	23,006	$55,005	61,235
Methodist	†61,753	‡102,754	§*113,000
Presbyterian ...	46,332	98,554	111,611
Congregational .	3,339	.....	4,963

† 1907–8. ‡ 1908–9. § 1909–10. *Estimated.

It may not be without interest to note the increases in some of the leading churches:

Anglican—	1907.	1908.	1909.
St. James' Cathedral	$7,500.00	$15,000.00	$14,931.00
St. Paul's	5,400.00	15,000.00	†17,000.00
St. Simon's	1,200.00	4,000.00	4,000.00
Messiah	200.00	1,250.00	1,200.00

† 1910.

Baptist—			
Jarvis Street	7,108.76	17,845.77	18,736.61
Walmer Road	6,433.75	13,015.33	13,144.75
Dovercourt Road	1,461.64	5,291.25	6,722.21

Methodist—	1907-8.	1908-9.	1909-10.
Metropolitan	$7,696.00	$14,037.00	*$14,500.00
Sherbourne Street	7,042.00	15,759.00	*16,000.00
Central	4,139.00	13,250.00	*15,000.00

* Returns not complete.

Presbyterian—

These figures include contributions to theological education and other benevolent schemes of the church not purely missionary, but a very large proportion of the sums mentioned is purely missionary:

Westminster	$9,816.00	$12,000.00	$12,500.00
St. James Square	12,000.00	15,539.00	16,214.00
Bloor Street	7,000.00	12,588.00	12,560.00

Congregational—			
Bond Street	200.00	1,200.00	.....

The most marked advance in missionary contributions among the Congregational churches has been in Winnipeg and Montreal.

While it is quite true that all through the country the results have not been equal to those in Toronto, yet in many centers, in proportion to the ability of the people to give, the response has been equal, and even To-

ronto has not yet measured up to her full responsibility—many churches have not done their share—but what has been accomplished in Toronto is a demonstration of what is possible everywhere where men catch the vision and put their hearts into the work. One of the bogies which dies the hardest with us, and probably with you, but one that is dying, and when dead there will be no resurrection, is that an increase in missionary contributions means a decrease in local church funds and other benevolences. (Laughter and applause.) The invariable testimony from all parts of Canada where the Movement has really gripped the men is directly the reverse. We have recently had two or three striking illustrations of this in Toronto. Let me mention one:

St. Paul's Anglican Church gave $5,400 to missions in 1907. In 1909 they gave $14,000. They then started in on a new church building enterprise and took up subscriptions to the amount of $150,000. A few weeks ago they had their missionary campaign and canvass. Some of the timid and fearful thought the increased missionary contributions would interfere with their local church funds. They were proven false prophets. Some of the missionary enthusiasts thought this great subscription for their own local church would result in but little being left for missions. Their missionary contributions for this year already amount to $17,000, and their list is not closed. (Applause.)

When men really catch the missionary spirit it expresses itself in all phases of religious activity and in all forms of Christian benevolence. Let me illustrate this on a still larger scale. There are some men in Toronto who think that the gifts of Toronto churches to missions are a great mistake; they complain that the money is required for use in our own city. We are now in the midst of a twelve days' campaign to raise

$600,000 for new buildings for our Y. M. C. A. In five days $490,000 has been raised, being the world's record, so Mr. Ward, of the International Committee, advises us, and they have now decided to shorten the campaign to nine days. (Applause.) The significant thing to those of us interested in the Laymen's Movement is how large a percentage of the gifts came from men in the churches where the Laymen's Movement has really gripped the people. "There is that scattereth and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty."

This Laymen's Missionary Movement has given us a National Missionary Policy. At our National Missionary Congress, in Toronto, we adopted a National Missionary Policy, in which the men present accepted as our missionary responsibility the evangelization of all those in our own land as yet unreached and all those who come to our shores, and not less than 40,000,000 people in non-Christian lands, and they planned a campaign to secure the men and money which the mission boards required to accomplish this task. This policy has since been endorsed by the General Assembly of the Presbyterian Church, by the Union of the Congregational Churches, by the Baptist Conventions, by the Conferences of the Methodist Church, and by the Synods of the Anglican Church in Canada, so that we may truly say that so far as the Protestant Churches in Canada are concerned it is our National Missionary Policy.

During this past year, under the auspices of the interdenominational Movement, meetings have been held in 125 different centers, and with but few exceptions the meetings have been remarkably successful. The influence of the Movement is steadily spreading and new men are being enlisted in the service of the Church.

The Laymen's Missionary Movement is a most potent force in developing our nation's missionary power.

Your National Campaign and this Congress have produced, and will continue to produce, the same results in your country. But what has been done is small compared with what remains to be done. Your National Campaign and ours simply suggest the possibilities when the membership of the Church are really awakened to their privileges. All the members of all the churches must be awakened. If the members of the churches of your country and ours really catch the vision of the world's need and truly hear the call to service, who doubts that the divine power will be manifested? Has it not been promised "Greater works than these shall ye do," and we shall see not one but many nations born in a day.

Speaking on behalf of the Christian laymen of Canada, we desire to join with you and the Christian laymen of other countries in "a comprehensive and adequate crusade to win mankind to Jesus Christ, who is the Way, the Truth and the Life, the Desire of Nations and the Light of the World." (Applause.)

Chairman Marling.—Bishop Nelson, of Georgia, will dismiss us with the benediction.

After the benediction the Congress adjourned.

A SURVEY OF THE WORLD-FIELD

SOUTHERN ASIA

GEORGE SHERWOOD EDDY

LATIN AMERICA

THE REVEREND HOMER C. STUNTZ

THE FAR EAST

THE REVEREND F. L. H. POTT

HON. T. H. YUN

AFRICA AND THE NEAR EAST

THE REVEREND SAMUEL M. ZWEMER

MORNING SESSION

THURSDAY, MAY 5, 1910, 10 A.M.

A SURVEY OF THE WORLD-FIELD

Chairman Marling.—We shall be led in our morning devotions by Bishop S. P. Spreng, of Cleveland, Ohio.

Bishop Spreng.—Let us pray. O God, our heavenly Father, we are deeply grateful to thee that we know thee the only true and living God, and Jesus Christ, whom thou hast sent; and that in so knowing thee we have eternal life. And we thank thee that thou hast made us co-workers with thyself in the great campaign to bring the kingdom of Jesus Christ, thy Son, into the hearts of men, and into all the relations of men and into all the institutions of men. We thank thee that in these days thou art moving so mightily upon the hearts of thy people and that thou art stirring up those forces that have so long been latent and so largely untouched by this great movement of thy Spirit. We thank thee that in these days thou art bringing together into fellowship those whom thou hast chosen to bring the gospel to the very ends of the earth, that thou art giving to the men of the churches a vision of thyself, a vision of Calvary, a vision of the risen Christ and his power over men, a vision of the possibility of saving grace in their own hearts and lives such as perhaps they have never had in all their lives. And we pray that as we meet together these days this vision may become

clearer, that the horizon line may extend still farther out and that the men of the churches everywhere may feel as never before the grip of the pierced hand upon their hearts and lives.

O blessed Christ, we thank thee that there is transfiguring power in fellowship; we thank thee that there is transforming power in service for thee; we thank thee that there is transforming power in sacrifice and self-denial; that there is a great joy in self-surrender for thee, who gavest thyself for us.

And we pray, O Lord, that during this service this morning the blessed Holy Spirit may brood over this multitude of men. Do thou bless those who shall speak to us with unction, with anointing, with vision, with inspiration, and with the power of suggestiveness. We pray, O Lord, that our life here may be stimulated and inspired to longer service, to a deeper devotion, to a simpler faith, to a more perfect love, to a more complete self-surrender to thee than we have ever yet experienced or rendered. Bless those who lead this Movement under the Holy Spirit; grant unto them the gift of leadership in an unusual way, and may there go out from these days of fellowship, and of vision, and of council, streams of power that shall be felt to the ends of the earth in the uplift of nations that are down; in the transformation of the races that are in sin, superstition and ignorance, and may the day speedily come when all the ends of the earth shall come to him whose right it is to reign. And unto thy great name, O blessed Christ, do we give all praise, and all thanksgiving and dominion both now and forever. Amen.

Chairman Marling.—We shall now hear from our good friend George Sherwood Eddy, of India. He has been through this Campaign practically from

the beginning, and he is on the ragged edge physically, I think, poor boy, and he sails for Europe in a very few days. This is his last message and you will listen to it.

SOUTHERN ASIA

George Sherwood Eddy, of India

Mr. Chairman: Don't say sailing for Europe, it's something a good deal better; I am sailing for India. (Applause.) I met a man in the hall tonight and he said, "I suppose the reason you are so happy and smiling is you are going back to the field this week." I said, "That is just it." I am sailing next Tuesday for India, and my heart leaps at the thought of getting back home and back into the work, back into that great field of opportunity.

In my thought constantly I can see that vision of the world, that neglected half. Think of the changes that have taken place on the other side of the world in our own lifetime, within the lifetime, say, of our chairman or of some of the older missionaries on the platform. For instance, since Bishop Thoburn went to India: when he landed in India in 1859 there was not a professing Christian in Japan, not one in Korea, about fifty in the Chinese empire and a handful in India. To-day the Christian community of Protestant adherents (not all communicants yet, but the Christian Protestant community) numbers 70,000 in Japan, over 200,000 in Korea, nearly half a million in China, and a million souls in India—largely the triumph of our lifetime, since the older missionaries went to the field. Our God is moving on.

Two years ago the student evangelistic work took me to Japan. Night after night it was an inspiration

to look into the faces of an audience of a thousand students in the larger cities, in that great evangelistic campaign two years ago. Already more than 400 of those students have confessed Christ publicly and have been baptized. On every hand I saw signs there of the awakening that Japan is undergoing.

But I was more impressed with what I saw of the Korean students. There before our eyes is a nation that is being born in a day. Twenty-five years ago there was not a Christian in Korea, when the first missionary landed. Twenty years ago there were seven men meeting in secret behind closed doors to take the first communion of the Lord's supper. To-day there are over 200,000 adherents. So rapidly have they been increasing that the converts would average one every hour, night and day, during the twenty-five years since the first missionary landed. Last year they increased by one new congregation, on the average, every day in the 365 days of the year 1909. Christians are increasing now at the rate of about 33 per cent. a year; and if it continues, Korea will be a Christian nation within our lifetime, within less than thirty years.

But I was more impressed with the great awakening over in China. Why, it was only a century ago, that the first missionary after the toil of a lifetime, gained but a single convert. But in recent years they have been increasing one hundred per cent. every seven years. Then came the Boxer uprising to try to wipe out our converts. But we have gained more Christians in the last eight or nine years since the Boxer uprising, than in the first eighty years of Christian effort in China. Milne in 1820 prophesied that in a hundred years, by 1907, they might have a thousand Christians in China. And when we met at that great centennial meeting in 1907, if you include

Roman and Protestant adherents, all told, it would mount up to a million souls, rather than a thousand that they expected. The students of China are awakening. That great empire is in a state of flux, of transition. Brockman told me they could get audiences of students, if meetings were held for them under certain conditions, averaging a thousand men a night, with men ready to decide for Christ every night if the invitation were given. I could not believe it. I had one day ashore at the next city and I resolved to test it and see if China were as ripe as that. I went to the first college, the college of the Church of England, and they asked me if I would speak. I said, "I will, if you will let me call for immediate decisions for Christ among the students here." After speaking, I said, "How many men to-day will confess Christ publicly before this whole college, even if it means persecution, whatever it may cost, how many will confess Christ here publicly?" Over twenty men rose to confess Christ. Within two weeks, five of them had already been baptized and others were undergoing persecution. As I looked at that great empire of China I said to myself, if I were going to-day to choose a life-work and a place to invest my life—not fourteen years ago when I went to India in 1896—but if I were choosing to-day, I would choose China as the best place for the investment of a life that I know in the world. They told me there of one Chinese student. He was won for Christ in a Christian college, and went home to his father one day and said, "Father, I am going to be a Christian. I am going to be baptized." "When?" his father asked. The son replied, "Father, the first Sunday of next month." The father said, "I will give you till the last Saturday to give up that religion of the foreign devils, and if you don't do it, I will kill you." The

young man came back to the missionary and said, "What shall I do? He means to kill me. I will simply disappear at night and there will be no evidence. He will do it." "Well," said the missionary, "fear not them that kill the body. Stand for Christ, and he will be responsible for the result." The day came. The father waited until night and took the boy down to the river bank. He had had a large box made. He said, "My son, I will give you a last chance. Why will you break my heart? Why will you break up our home, and disgrace our family? Why will you disobey me?" He said, "Father, you can kill me, but I want to ask that after I am gone you and mother look into this. Read that Christian book. You do not know what you are doing." In a rage, he was put into the box, the weights were put on, and the coolies ready to lift it and drop it into the swift current of the great river. For a moment the father hesitated, then lost his nerve; finally he opened the box, and said, "Where is that man that has been teaching you those lies?" They took him to see the missionary. He began in a rage but the missionary spoke kindly to him and said, "Just take the book and see what it says," and gave him a Testament. The son prayed and the missionary prayed. Finally, not the son alone was baptized, but the father and the mother also came out for Christ, because that boy had courageously witnessed. (Applause.)

There was another man they told me of in China named Chang, a gambler, an opium smoker, a wreck; his eyesight was bad. He came down to the mission hospital and they tried to treat him, but it was too late. But day by day he listened and made no response. At last they said, "We are sorry you are going blind. There is only a little while left. You had better get home while the light lasts." They sent him home.

On the way he met a quack, who said, "Give me a dollar and I will cure you." He gave him the money and the quack took a needle and poked it into both eyes and made him blind for life. Chang groped his way home in darkness, and as the villagers gathered about him when he came back they asked him what he had seen and heard down at the hospital, and he told them of a great light that had risen in his soul. He told them of Christ. The missionary did not know that he had taken it in, that he had grasped it. When he came there on his first tour the next year, he found Chang and seven others asking for baptism into the Christian Church, taught by this man. They were baptized. Chang was sent down to the blind school, and he came back and began to preach. They told me that that man gathered through his lifetime there a community of a thousand souls for Christ. Then came the Boxer uprising. The Boxers demanded Chang, the blind leader. He was brought. They gave him his chance, and he said as he stood firm, "I will gladly die for the village." Kneeling down and praying for his enemies and singing the song, "Jesus Loves Me," they cut off the old man's head, and fearing him, for he was a holy man, they burned his body and fled the spot, but Chang is not dead, and the thousand men that he won are not dead.

Those Christians in China hold the future of that great empire. Slow as is the progress in China, the Christian Church is gaining about one hundred per cent. every seven years. Can that be said of America?

I turn to India. The most encouraging thing I have seen in India in the last fourteen years is this present unrest. While it was occasioned by the partition of Bengal, and Japan's victory over Russia, its cause lay deeper. The deep underlying cause, I believe, is the conflict of the new Christian civilization

with the old; the working of a new leaven, the new wine of Christian civilization working in the old wine skins of social and religious custom. To-day, out in India we are witnessing a great awakening. Changes are taking place before our very eyes. It almost seems to me—perhaps it is an exaggeration—it almost seems to me that we have seen greater changes in the last decade in Asia, than in any previous millennium before the nineteenth century. God's plan is working out in the midst of all of the unrest. There is an awakening, not only within the Church, but without, leavening the life of the whole people. There is a new ideal of life. The old ideal of a changeless life of contemplation has given place to one of aggressive activity, of self-government, of self-assertion, of self-realization.

There is a new national consciousness, a new idea of liberty sweeping over the people. There is a new demand for reformation. And almost every reform has been inaugurated by the missionaries, or by the graduates of the Christian colleges, whether they were Christian or non-Christian. There is in India also a new attitude to woman. There is a new desire for education. Are we not glad in India that even outside of Christian schools and colleges—that in that system of education that was born in the brain of Carey and Duff and Wilberforce—there are more than five million pupils in various institutions? We are glad.

And there is a new attitude to religion. An Indian gentleman said to me, "As I go about I see even in orthodox Hindu homes among the Brahmans pictures of Christ on the walls, garlanded and worshiped. They are taking over our ideas of the fatherhood of God and the brotherhood of man and Christian morality, and trying to expurgate Hinduism, to

regalvanize it, to renovate it; making a pathetic attempt to make it satisfy the need of that great unsatisfied heart of India. Outside of the Christian Church there is a great awakening."

There is also an awakening within the Church. There is a new missionary spirit among the native Christians of India. Henry Martyn, in that pagoda by the Ganges, where he wept and prayed, said that he would as soon expect to see a man rise from the dead as to see a Brahman converted. But on the very spot where he said it I saw kneeling there one night converted Brahmans, converted Mohammedans, the flower of the Christian youth of India, young men from the provinces of the Punjab, in the North, down to Ceylon, in the South, and from Bombay to Bengal and Burma—men from all over India—met there to organize their own National Missionary Society of India, with native men, native money, and native management for the evangelization of their own country. (Applause.) As I came down the coast to come away here to America I turned aside to visit another of the native missionary societies organized within the last few years. What did I see? I saw there a society that had sent out seven native missionaries, that had mastered another language within six months with greater ease than we foreigners can within five years, that had won more than a thousand converts within the last two years from seven different castes, high and low.

And my heart is moved to-night to think of those great outcaste masses—fifty millions outside of the pale of Hinduism, not permitted to enter its temples, ground into the dust. Those fifty millions are at the door of the Church to-night. If we will open that door wide enough and bid them enter, if you laymen will give the response to make it possible, we may receive many of those millions in our day. Rice Christians! One of

them came out in my field and was persecuted. One of them came out, and they said, "You cannot draw water at the village well; you can't grind grain at the village grindstone. Your sons and daughters can never marry. If you are sick nobody will help you. You are dead to us. We are dead to you." He went to sleep that night a prosperous farmer. He awoke in the morning to find that they had taken his crop by the roots—onions and such things—they had taken his whole crop by the roots and transplanted it a mile away in a Hindu's field, and everybody was ready to swear that he had never had any crop there, anyway. And they call them rice Christians! Think of the poverty of people in India, so pathetic that they should be tempted to eat carrion! I turned to one old man and said, "Old man, do you wish to join our church?" "*Tungam pola*" ("like gold!") he said. "I have been waiting these years." I turned to the upper ten, the Elders and the Deacons of the higher caste Christians, and I said, "Will you receive this old man into the church?" They said, "Yes, gladly as a Christian brother; but if he comes he must promise to stop eating carrion, for if he has been eating dead cattle on Saturday night and comes the next Sunday morning it would really be difficult for us to drink from the same cup at the communion service." I said, "That is fair, old man. Will you give it up?" He said, "Anything, for Christ." And they took him in. Think of poverty so great that they would be tempted to eat carrion because they had no other meat to eat. Poverty! The average income of the depressed classes in my district is five and a half cents a day, $1.66 a month, $20 a year. Forty millions to-night will lie down hungry on a mud floor. They have not had enough to eat today, do not get enough to eat the year around, and, as far as I can see, they will be poor until we give them

the Christian gospel and our Christian education. But thank God we have thrown open the doors of our schools and churches to these fifty million outcastes that we ought to take in. Will you make it possible for us to take them into the Christian Church in our day? It depends upon you. That Christian Church is awakening, not only in its missionary spirit, not only in taking in these outcaste masses. I think of the men, the spirit of that church, the sacrifice in it. Recently there was a student there came out for Christ. He was a Mohammedan prince. He came back to his home and his uncle sent down his automobile for him and he was brought up to the house. He came, but the uncle was suspicious, and he said: "What is this I hear about your becoming a Christian?" "Yes," he said, "Uncle, it is true." "Well," said his uncle, "you can choose. Become a Christian, and out of that door you go disinherited, never to darken my door again. Give it up and I will give you this winter palace, an allowance of a thousand dollars a month, and my daughter is your wife. But if you hold to it you are gone. Choose," he said. The young man trembled from head to foot. He hesitated a moment, and he said: "Uncle, I choose Christ." (Applause.) They put his trunk down in the middle of the great dusty road. He had never been used to carrying a burden in his life, but he took up his cross; he took up that trunk and went down the road, behind him that winter palace, a thousand a month and the girl he loved, but in his heart Christ, having counted all things to be lost but the refuge that he had in the Christ.

There is a great awakening all over that great continent of Asia, all the way from Japan to India, and from Korea away to Persia, from China on the east to Turkey on the west that great continent is awakening. To-night, with more than half the population of

the world, with its eight hundred and fifty millions, Asia is awakening!

I ask in closing what will be the answer of the West to this call of the East, this call of the non-Christian world, what will be your answer? Think of it to-night; it is not a new thing. The shame of it is that we know it so well and feel it so little, that to-night half the world has never yet heard of Christ. It just happens that that is the half of the world that is poor. The wealth is where Christian civilization is. That is the half of the world that is without medical knowledge; that is the half of the world without education. Roughly speaking, half of the world cannot read or write any language, and on my heart to-night is the burden of that neglected half of the world. Of every seven thousand Christians here we are sending one out to that half, keeping six thousand nine hundred and ninety-nine of us here at home, and sending our money in less proportion. All we ask is the enormous sum of one carfare a week for Christians, and we cannot get it. Mr. White showed you by the charts that we spent last year eleven millions of dollars for foreign missions; but we spent twelve millions for tires for our automobiles; we spent more for chewing gum than this country sent to that half of the world last year, seventeen times as much for candy, seventy times as much for jewelry, and if we lay that to the door of the women and children, well, we men, or some of us men of North America, puffed away more in tobacco smoke last year than the Church of Christ has given in all this century to missions from North America to evangelize that half of the world.

What shall be our answer to the call of that half of the world? Thank God, some are rising up who are determined that this state of things shall cease. Thank God, there are men that are making sacrifices to-day.

I learned of one young man living on a salary of twelve hundred dollars, who said to his wife: "Wife, you and I ought to have a missionary of our own, our own substitute. If we could move to a poorer part of the town, we could have a missionary." They wanted to take one for five hundred dollars, but they finally found one in the islands, in the cheapest place in the world, that they could get for three hundred dollars; and they did not need to change their house, but they have got their missionary to-day, and they are on a salary of twelve hundred dollars.

Why shouldn't you have your substitute out in the other half of the world? Why not? I read the other day in the paper that a chimpanzee in some menagerie or museum had died. It was insured for fifty thousand dollars. A monkey worth fifty thousand dollars! I saw a picture sold the other day for a hundred thousand dollars. The horse "Flying Fox" sold for two hundred thousand dollars. The Cullinan diamond, that glittering piece of crystal, was sold for nearly a million dollars. And I thought fifty thousand dollars for a chimpanzee, a hundred thousand dollars for a picture, two hundred thousand dollars for a horse and a million for a diamond. And for souls, how much? How much for character, for the kingdom of God?

In Kimberley, after they had paved the streets, a man found a little glittering diamond, and they found that they had paved their streets with this rock out of the then undiscovered diamond mines, and they found hundreds of minute little diamonds there trampled under the dust in the street. O, I think of the souls to-night trampled like dust; I think of the unheeding lives; I think of the half that has never heard, and wonder whether we are going to give them the chance.

I came across a man in India who was rich and fat. He had grown rich in the last famine as a grain dealer.

Five millions died in that famine when I went out. Men laid down at his gates and he drove them back. They pleaded for bread; they begged for work. He filled his barns with rice, his coffers with rusty coin and grew rich and fat. His face was hard and brutish. If there is a man here living in self-centered ease and luxury and selfishness, *thou* art the man! He only kept back bread from starving bodies. Do we deny the bread of life to hungry souls? He was only a "heathen," you and I know better. "Give ye them to eat." Have we done it? Will we do it?

There was a widow in a city in this country who put into the collection box an amount so large that her pastor called to remonstrate. He found her in one room of a little flat in a tenement, and he said: "Madam, you surely never meant to give eight hundred dollars to foreign missions." She said: "Why, my son supports me, I have everything I need, and of this thousand dollars that I had, if I had kept for myself eight hundred dollars and only given two hundred of it, I would have been ashamed to look my Master in the face. Two hundred is all I need and I gladly give the eight. It is not mine, it is not yours. You must take it, it is his." With shining face and with joyous sacrifice she gave it. How much have we kept, how much have we given?

A man the other day gave ninety dollars to the foreign missionary collection; he gave ninety dollars in the last home missionary collection, and he gave ninety dollars to another cause. I said: "I suppose he is a rich man." And my friend who told me of this said: "Why, he is a popcorn vender down the street." A popcorn vender giving ninety dollars for foreign missions!

I saw a man in this house to-day; and before God I judge him not, and my heart bled for him. In business

he is thinking in millions. In missions he is thinking in pennies. He is giving a few dollars, but I thought of that half that has never heard. O, for the joy, O, for the sacrifice of a life thrown wide open to the light of God! What stewardship will he give of his duty to that half that has never heard that gospel? "How much lovest thou me?" "How much dost thou love me?"

A workman came to me, a native, and asked to preach, and I said: "There isn't any money." I wanted to get away from him. He said: "I want to preach," and finally I said—I am ashamed to mention the amount—"I will give you a dollar a month, and if you can do any other work to eke out a living, go ahead and preach." "All right, I will preach," he said. I went to the village later and I found that the man was so ignorant that he really was not worth a dollar a month, and I stopped him. But the villagers came back and said: "Where is that man; that man loved us?" and I had to send him back. That man won for Christ five hundred souls. At last his salary was raised to two dollars a month, and before he died he never got as high as three dollars; but yet he won five hundred souls for Jesus Christ.

I was paying off my workmen the other day, and I called one of them, and, after deducting for his boy going through high school, for his girl in boarding school, for a boy in the primary school, for one-tenth he was giving to the Lord, and a few more deductions—it was a hard month—when I counted out the rest of his salary, it was not enough to keep soul and body together, but I paid him the salary, and when I did I asked him what he was going to do. There was only a dollar due him, and I said: "How are you going to live this month on a dollar?" He said: "Nobody can." "What are you going to do?" "Just borrow

some more," he said. I said: "But don't you know that it is wrong to go in debt?" "Yes, I suppose it is," he said, "but the last missionary, your predecessor, said that he had to retrench his expenses and dismiss some laborers, and in that way I got into debt." This debt had been going along for two years, and it looked to him as big as a mountain; it was almost fifty dollars. He said: "Now, you have given me a dollar. We do not aspire to rice or meat or any high living, but just clean food, to keep the family together as best we can." And I thought of this poor man, and finally I had his wife come in and gave her work in the school at the big salary of two dollars a month, and with that big increase in the income the debt began to go down and down, and the other day he came to me and said, with a shining face: "The debt is all gone; we are so grateful for that work."

You know I would like to go back there. I suppose I ought not to say it; I suppose we missionaries get Utopian ideas, but I would like to go back there next week and raise the salary of those workers all along the line, the reckless sum of, say, a dollar a month, but we cannot do it.

What am I going to tell this other half that has never heard? Here is the half that could send the money, that could send the men, that could give the prayer and make the sacrifice if you would. Men, I will never see you again probably, but I ask you to-night as one representing in a poor, miserable way, but representing that half that has never heard, in the name of him whom we love, of him who told us to give them to eat, will you give them to eat? Will you make it possible to win this world for him? "Simon, son of Jonas, lovest thou me? Forasmuch as ye did it to one of the least, ye did it unto me. I was anhungered, sick and in prison, naked and athirst for the Water of

Life." Inasmuch as ye did it to the least of my brethren, of the half that have never been heard, ye did it unto me. "Simon, son of Jonas, lovest thou me? Feed my sheep." (Applause.)

Chairman Marling.—This last message from our good friend, Sherwood Eddy, will sink into our hearts when we remember that this young man has been for fourteen years there doing his work, living on his own money, giving a great deal of it away without an expense of one cent (applause); he not only preaches, but he lives it.

Chairman Marling.—Dr. Stuntz, of New York, will speak on "Latin America."

LATIN AMERICA

THE REVEREND HOMER C. STUNTZ, NEW YORK

Mr. Chairman and Brethren:—I want to begin by calling the attention of every delegate to that incomparable presentation of the theme of Latin America by Mr. Robert E. Speer, which appears in full in the May number of *The Missionary Review of the World.* I do not know whether I am to have the benefit of clergy or grace; but I certainly realize that twenty-five minutes of time for South America, Mexico and the Philippines is not enough.

There are eighty million of people in Latin America. They speak all kinds of tongues and are not reached through Spanish to anything like the degree that the average reader believes. Mexico is celebrating her centennial of liberty from Spain, and all Mexico is aflame with patriotism at this hour. And the missionary bodies—seven of them—have organized a central committee in the city of Mexico, and

are seizing this occasion, when the thoughts of Mexicans are turned to the great victory for democratic government, to flood the country with literature, and are like the people in Korea, setting before themselves definitely for prayer and effort the conversion during this year of grace of one million of the Mexican people by the power of the Spirit of God.

I think we ought to know that fact and take it to our hearts and pray for the twenty millions of Mexicans, of whom at least five to eight million are in open revolt against the only form of ecclesiasticism they have ever known.

South America has about forty million of people. And it is a very comforting reflection for citizens of the United States of America to reflect that not only is it true of Mexico, but it is true of all the eleven Republics of South America, that they owe their republican or democratic form of government to this nation, which has been the mother of seventeen republics, and is now bringing another to birth, over on the other side of the world—the Philippine Islands. (Applause.) And the lowest and the poorest form of a government of the people, by the people, and for the people is better than the very best form of government, at least, that was ever displayed over these people by a monarchical form of government. (Applause.)

These forty millions of people in South America are reachable, except the Indian populations, by the Spanish language. It is simply unthinkable for one who has not been reading and thinking about South America, to comprehend the size of it. Do you know there are more square miles of inhabitable and tillable land in South America than there are in North America? They haven't any frozen part up north where you cannot live or plant corn. You can raise

some kind of crop from the Caribbean Sea to the Straits of Magellan unless it is so hilly that like the farmers say in southern New York, they can farm both sides of their land, and even there you have an advantage. (Laughter.) Brazil is larger than the entire United States of America, if you leave out Alaska. Argentine is as large as all the United States east of the Mississippi River. There are only seventeen million people in Brazil and it can easily carry one hundred if not one hundred and fifty million; and there will be fifty millions in Brazil within the lifetime of men at this Congress. Argentine could carry a population of one hundred million and has only a little under seven million. Bolivia is a country as large as Louisiana, Arkansas, Missouri, Illinois, Wisconsin and Minnesota, with North Dakota thrown in for a make-weight. South America is an enormous country, and the population is scarce in proportion to the inhabitable part of the land; and with the congestion of population all over Europe, and with our own population becoming more congested, it is indubitable that South America will be crowded, as Mexico will be crowded. The population of Mexico will be forty millions within the lifetime of some of you men here; the population of South America one hundred and fifty to two hundred millions in the not very distant future; and men, we in the name of Jesus Christ are out in the earth to help build the kingdom of our Lord and it is of the greatest interest to us in this north half of the continent that has already done so much for the amelioration of the unhappy political lot of South America, it is incumbent upon us to see that they have cast into their national meal that leaven of the true gospel of Jesus Christ which alone can make self-government safe and perpetual.

The need for our work in South America can be mentioned in a sentence. It is not a question of Church order. It is a question of moral need. It is not a question of whether the Church there provides a true ministry, historically considered. We are not debating that; but it is without doubt past all question that the old mediæval, superstitious, intolerant type of the Church life that is there, is inadequate to furnish the moral leadership to lead the people of South America and of Mexico out into the life and the liberty of a new national life in the faith that is in Jesus Christ our Lord. (Applause.)

What are the missionaries doing? O, precious little. We are undertaking to do a vast task on a small scale. The attention of North America generally has never yet been challenged fully to Mexico or South America. They have not yet realized the deep moral need growing out of an illiteracy of from fifty per cent. to eighty per cent. in the different republics. We have never yet seen the moral need growing out of the lack of the word of God scattered freely among the population of that half of the western continent. We have never had it laid on our hearts.

Mr. Speer brings out with tremendous force, in that great address he delivered at Rochester, to which I call attention, that a little group of North American capitalists sunk more money in one copper mine in one of the South American republics before they took a dollar out of that mine, than all the Protestant Christians of the world have ever invested in the redemption of South America. It is not to our credit that that thing should continue. There are ten North American societies at work in South America, and two European societies. There never will be more European societies. Why? Because the

Monroe doctrine having shut colonial possessions away from Europe in South America, there will be no large missionary enterprises from Europe in that half of this continent. Have we done well in shutting out European and monarchical control from the western continent? Yea, verily we have done well. But if we have reared a wall which has shut the civilizational and inspirational advantages which the colonies of great Mother England—God bless her—might have planted there; and if we have shut out the open Bible which the German colonies might have planted there, in the name of high God we are thereby bound to give the equivalent from this half of the continent where we have been the beneficiaries of that policy.

What are the results of the modern missionary work in South America? Well, first they undertook to do first things. You can depend upon it, Mr. Chairman, that nine thousand nine hundred and ninety-nine times out of ten thousand, the chance is that the missionary will prove a statesman, and we have done first things first. What was the first thing? It was this: They found in South America, just what we found in the Philippines, and they have done as missionaries in South America, what we have done as citizens, as a government, in the Philippines—namely, the missionaries have gotten into the legislatures of seven, and now the legislation of eight South American legislative bodies—and David Trumbull, that mighty man of God, whose form lies sleeping in the cemetery at Valparaiso, and Thomas B. Wood who is now serving, and living in the House of the Inquisition in the city of Lima, in Peru, where they were used to

> "Pinching flesh, and pulling bone from bone
> To unhusk the truth a-hiding in its hulls"

as Browning puts it—a Methodist missionary living in the very place of the Inquisition—and John Lee, a member of the Methodist conference right here near Chicago—these men and others with them, have forced through the legislatures of seven South American republics bills which guarantee religious liberty and have now given liberty of conscience and worship to more than twenty-six million of the South America people. (Applause.)

I want to say to you that if we had done nothing else in South America as a body of missionaries—Presbyterian, Episcopalian, Baptists, all of us—if we had done nothing more than to secure for twenty-five or six million of people, the inalienable right of every child of God to seek his face in his own way, that is worth every dollar we have spent, and every life that has ever been invested. (Applause.)

What are we doing in the way of literature for these people? We have given them the Bible. If I could not be the missionary secretary of the Methodist Episcopal Church that I have the honor to represent, I should like to work for the American Bible Society, one of the fundamental missionary agencies of the kingdom of Jesus Christ—as the British and Foreign Society is. (Applause.) They are flooding the country with the word of God. I could name you men who have spent weeks in jail, months in jail, one of them a year in jail, for the crime of distributing God's word in that country. I could call right up in this audience—he is probably sitting on this platform—a man who less than a month ago, with his wife and little daughter, were mobbed by a crowd in the city of Quito, and their lives put in danger. The wife and daughter were put on horses with the girths not buckled, and the horses were driven rapidly down the steep mountain roads, that they

might fall over the precipices. Why? Because he was distributing God's word and preaching God's truth among the people. People who will do that, need the gospel and need it very urgently indeed. (Applause.)

What are we doing in the way of gathering converts? Very little yet. Probably four to five, maybe six thousand now in my own communion. I think the other communions aggregate somewhere probably in the neighborhood of fifty thousand Protestant evangelical converts in South America. Why not more? You get out in proportion as you put in, and we have put in very little. We have not invested enough in South America to get out of it the returns which in the name of God we ought to have been getting.

Now, just let me pay my respects a few minutes to the Philippines, until I am called down. Twenty years ago, Bishop Thoburn, who has graced this platform with his presence, said to me in the city of Calcutta, "The cup of Spanish iniquity in the Philippines must be about full. I have seen all of Asia open to the gospel except Tibet and the Philippine Islands, and the God who has unshuttered China, and thrown open Japan, and let us into Korea, and opened up India and put it under the flag of the greatest Protestant nation on the face of the earth will not permit eight million people to be kept away from his Word very much longer." (Applause.) That was twenty-one years ago this summer, said to me in the city of Calcutta, where I was the alleged editor of a newspaper. (Laughter.) I said to him, "What nation will do it? Will it be England?" "No," he says, "she is roasting more chestnuts now than she can get out of the fire without burning her fingers. It will not be England." He said, "My first guess would be Japan." Exactly what our

sapient editors have said recently. It is perfectly delightful to see a man catch up about thirty years behind. As Mayor Gaynor said, "The class of man who bore well-informed men most are those who have just got an idea yesterday afternoon at four o'clock and come and tell you all about it this morning when you have been sweating your soul about it for fifty years." (Laughter.) Now, brethren, twenty-one years ago that man had his finger on the pulse of the nations and he knew just exactly what the plans for the world were. That man knows his world as most of us know our back lots. (Applause.)

Now, brethren, it was just twelve years ago last Sunday, whether you knew it or not, that George Dewey sailed into that harbor, and made that addition to the rapidly growing sub-marine navy of Spain. (Laughter and applause.) Twelve years ago to-day the flag of our love had been floating for five days in Manila harbor. (Applause.) Now, I call your attention to the character of that conflict. There was only one life lost in the fight. He was an engineer who died of heart failure. (Laughter.) I declare you cannot find in the records of the Old Testament a miracle which surpasses that. (Applause.) God Almighty intended to break that cruel and blood-thirsty government from the Philippine people, thirty thousand of whose children had been shot down in cold blood there within twenty-five years. He intended to avenge himself in wrath upon them and he used us as the rod of iron to break them in pieces, "as a potter's vessel," and there was not a scar left on the rod! When our sapient politicians begin to rise and talk about imperialism and anti-imperialism, they forget that there is a God who rules in the affairs of men and who will by and by take vengeance upon nations that displease him and oppress his people. (Applause.)

Now, what are we doing in the Philippines? I want just to say two minutes' worth about what we are doing as a government. The first thing we did was to pass a law saying that during the sovereignty of the United States Government over the Philippines archipelago, liberty of conscience, of worship, should be guaranteed to all the inhabitants of the archipelago by all the resources of the paramount nation. (Applause.)

Then we went ahead and set up a new system of courts. And then we sanitized the cities. And then we set up a school system. It was my lot to stand there one day by one ship from which 543 American school teachers landed from in one forenoon. (Applause.) There are more Filipinos speaking English than there ever were speaking Spanish at any one time. And we have been there nine years and Spain had 340 years on her program. Tell me you can't "hustle the East". (Laughter and applause.) Why, I was talking at one time with an Englishman one summer—I beg pardon of our brethren here—in the city of Manila and he asked if we did not think we were trying to hurry too fast, quoting that line of Kipling's. I replied that the only criticism I could make is that that was written by an Englishman. (Laughter.)

What are we Protestant missionaries doing while the Government is setting up good courts and sanitizing the cities and so on? In the first place, the seven Protestant bodies working in the Philippine Islands, got nearer together than any body of Christian workers I know anything about outside of a Laymen's Missionary Convention. (Applause.) We divided up the territory; we gave the Baptists a little strip of land down south, we gave the Presbyterians another part, the Methodists another part. We all

shared Manila together. We found this, that more than three million out of the eight million had broken away from Romanism, the type they know there, the old Philip II. sort of Romanism, had broken away from it, and they crowded eagerly into our services. I was out of Manila eleven days and saw 655 men and women converted and organized into four Methodist churches. We have had more converts in the nine years that our church has been working there than we have had in five of our great continental mission fields in seventy-five and forty years of effort respectively. The Presbyterians have more converts in the Philippines than they have gathered in Siam and Laos since they started their missions. They could gather ten times as many if they had their workers. Every mission, Presbyterian, Baptist, Congregational, United Brethren, Methodist, Episcopalian — every mission of the twelve missions ought to double their missionaries there, and the five or six greater missions ought to get together, and establish a university in the city of Manila, that would train up the leaders of the future republic, the framework of which is already rising, the first republic on Asiatic soil. (Applause.) And out from Manila—what will happen? Let me tell you an incident as I close. The first summer I was there I was crossing a public square one day and I saw eight natives of India approaching me. Having lived in India I knew from their dress that I could speak a little of their language, and when they came near me I gave them part of their morning greeting, I greeted them and one of them said to me, "You have asked us why we came to this place." He said, "We heard over yonder in our little village in India that there was a new flag flying back and forth under heaven over here, and we have come 4,500 miles to sit under the folds of it, and see

if men have a better chance here than we have had there." I thought if they are talking about us as a people by their little dung-fed fires of their humble village councils, they will be talking about our Christ, and our schools, and our faith, and everything we do will have its influence among the nine hundred millions of people who sit about that Eastern world and are waiting for the day. (Applause.)

Chairman Marling.—We will now have Dr. Pott, president of St. John's College, of Shanghai, China, to speak to us.

THE FAR EAST

THE REVEREND F. L. H. POTT, SHANGHAI

Mr. Chairman, and Christian Men: In the past, the Far East has been the type of stagnation, immobility, arrested development, and so Tennyson sang:

"Better fifty years of Europe, than a cycle of Cathay."

As we know, one of the great movements of the opening of the Twentieth Century is the rejuvenation of the Far East. I need not dwell upon the achievements of Japan during the last fifty years. Twenty-five years ago, we missionaries in China still felt as if we were confronted by a granite wall, and had no power greater than that of our fingers with which to make an opening. Now in God's providence, as if by an earthquake, that wall has been breached. You know of the political, economical, industrial, social, educational reforms now in progress in the Empire of China. To use Sir Robert Hart's striking figure, the doors and windows of that closed room have been opened by the Chinese

of their own accord, and a veritable typhoon is sweeping through it.

The predisposing cause of this great transformation is undoubtedly the work of Christian missions. The immediate cause is the wonderful influence of Japan. The Chinese have always despised the Japanese; they have called them dwarfs, and when they have seen the marvelous progress of Japan they have been forced to ask the question: "Why has the little Island Empire become so strong, and we, four hundred million, still remain so weak?"

All of these changes are the expression of a new spirit in China. Carlyle says somewhere in the *French Revolution*, "Seldom do we find that a whole people can be said to have any faith at all except in things it can eat and handle. Whensoever it gets any faith, its history becomes spirit-stirring, noteworthy." I stood in the summer palace outside of Peking a short time after the Boxer outbreak and I saw there a pathetic sight. On one of the bronze images of Buddha high up, where some one had climbed there had been written four Chinese characters, *Chung kwoa mei wang*, meaning "the downfall of the middle kingdom." At that time despair reigned in China. They feared the partition of the empire. God had some other purpose in view than that, and when they saw that their empire was not to be divided up among the nations of the West, when they saw the wonderful example Japan was showing them of what a nation might become, new hope sprang up in their hearts. They are aglow today with a new faith in the possible glorious destiny of the oldest empire on the face of the earth.

The new movement in China is characterized by this patriotic motive. Think, for instance, of the rapid eradication of the curse of opium. The people in cities like Shanghai and Foochow, from patriotic motives,

because they know that this has sapped the moral, mental and vital energy of the race, buy up the implements used in the opium dens and then they invite the people of the city to attend at a certain time in some public garden and they commit all of these divans and pipes, and lamps, costing thousands of dollars sometimes, to the flames, to show that they intend to stamp out that vice from China.

And so in regard to the great educational reform; it is a patriotic movement. It was heralded into China by one of the most remarkable books ever written, an epoch-making book, written by the great Chinese statesman, Chang Chi-tung. Translated into English its title is, "China's Only Hope," but in Chinese it is even more striking, it is just one Chinese character meaning "Learn," and it was the trumpet call to the students of China, that if they would save their national integrity they must look to the West, sit at the feet of western teachers, learn from our western thought, and from our western civilization.

So in regard to the material development of China, it is largely patriotic. It is disagreeable to our financiers, that they are not more willing to borrow capital of us, but the Chinese dread putting themselves under foreign control, and so we find mass meetings held all over the empire among the students—I remember one among the students of my own college—and we find them contributing money for the buying of shares in new railway companies, because they want to keep China for the Chinese. Surely you and I must applaud a sentiment like that.

You will say to me, perhaps, if I may be allowed just a short digression: "How is this progress in China in keeping with the riots in Hunan of which we have been hearing?" I wish I had time to dwell upon that at length. Briefly, the cause of these riots was anti-

official, and also, I regret to say, anti-foreign. The newspapers have given the explanation in regard to its being anti-official. A governor cornered the rice market, and the people resenting it, and wishing to disgrace him, took the speediest way of giving him trouble in his jurisdiction, knowing that he would be deposed and another governor appointed in his place. It is a curious political situation. It is anti-foreign as well. We want to face the situation squarely. There is an anti-foreign feeling in China. What is the cause of it? You hear over and over again that the cause of it is the spread of the gospel of Jesus Christ in that empire. That is a shameful misrepresentation. I almost used the word "lie," but that would have been undiplomatic language. (Laughter.)

The cause of it is threefold; aggression, indemnity, exploitation. First, the unwarranted foreign aggressions of the past. Secondly, the paying of a heavy indemnity which increases the taxes of the peasantry. I know of no more foolish form of punishment that could have been meted out to the Chinese people than the imposing upon them the heavy Boxer indemnity. If we wanted to keep them back from making progress, we took the very best way imaginable. Thank God that America was righteous enough to return a large portion of that indemnity! (Applause.) And thirdly, there is exploitation. I have nothing but praise to say in regard to the honest commerce of our merchants. They are our allies, they are helping to break down the barriers of prejudice. Their ships, as Kipling says, are like the flying shuttle weaving the warp with the woof, forming the fabric of an industrial brotherhood; let us give them all honor and credit. But I have no words of scorn too scathing for those who go out to China at the present day to exploit the natural resources of that country, to win concessions for them-

selves simply for their own selfish aggrandizement, caring not at all for the welfare of that people. (Applause.) These, believe me, are the real causes of the anti-foreign spirit in China at the present day. The work of Christian missions has shown the Chinese the better, the higher, and the more altruistic side of our civilization.

Now, the situation which we confront in China is both a crisis and an opportunity. First it is a crisis. We must ask ourselves the question, "What will the sleeping giant do with his strength when he realizes that he possesses it?" The weakness of China has been because it is composed of four hundred million disunited units. When they learn that unity is strength, what will they do with their strength? The Yellow Peril: Some people think that it is that the armed giant will go forth to conquer the world. Others say that it is that he will be the great competitor in our trade, in our commerce, in our labor market. Others say, and this is the truth—others say that the real Yellow Peril is that he may be a godless giant, and that the awakening of the Far East may mean the birth of a new civilization, a civilization materialistic in spirit, one that will not make for the progress of the kingdom of God; but will be opposed to the spiritual development of the race. If the Chinese accept from us only that which leads to the material development of their country, then we are face to face with what will be a menace to the best interests of humanity.

And the new culture, the new education sweeps away only too rapidly polytheism and polydemonism, those foes the missionary has been facing in China, and puts nothing in their place. We remember the parable of our Lord, how even though one demon be cast out and the house be swept and garnished, there is a possibility of the seven demons worse than the first entering

in and taking possession, and the last fate of the man becoming worse than the first.

It is a challenge to us in the West to-day to see that as western civilization makes its way to the Far East, as this great fusion between Eastern and Western thought takes place, the resultant will not be an agnostic and materialistic thought retarding God's purpose in regard to mankind, and chilling the spiritual and moral atmosphere of the world.

But it is also an opportunity. I have allowed myself just a few minutes to speak in regard to that. God always prepares the way for the advance of his kingdom, and he has done so in China. The new culture, the new education means the opening up of the minds of the people to an appreciation of the truth of the gospel of Jesus Christ. Nay, more than that; the national humiliation through which China has passed, and her afflictions, are bringing the people of China to a higher and a deeper realization of sin, of weakness, and of the need of a Savior. We were often surprised in the early days by the fact that the Chinese had no adequate conception of what we mean by sin. That is no longer the case. And so we see the phenomenal growth of Christian communities throughout the entire empire. Last night you heard that there were two hundred and fifty thousand Protestant converts in China; but I think in a meeting like this that we ought to be broad enough to include all Christians as disciples of Christ in China, and, believe me, you will find among the Roman Christians in China, just as you will amongst the Protestant Christians, many who are sincere and devout, who reveal in their character and in their life the power of the living Christ; who are willing to suffer persecution for their faith. (Applause.)

There are two million adherents of Christianity at

the present time in China. The number of adherents has been doubled in the last seven years. If the same ratio of progress were maintained for the next thirty-five years, it would mean at the end of that time—and we know how spiritual movements always go forward with greater and greater momentum—it would mean that there would be over one hundred million professing Christians in China; more than a quarter of the population would be followers of one Christ. (Applause.)

Then there is the great work of Christian schools and colleges in China. Think of what has been accomplished in the past. Do you know that among those who are leaders in China at the present day are men who were made Christians from the Christian schools over forty years ago in China? H. E. Tong Kaison, the official who was at the head of the Opium Commission and now in charge of all the students being sent to this country; H. E. Wong Kok-twong, head of the great iron works in Central China; Dr. W. W. Yen, the first Christian to be a member of the Board of Foreign Affairs in the Central Government; Wu Ting Fang, and many others, were men who were educated first of all in Christian schools; and the great opportunity is now in the hands of the Christian educator in China to raise up there leaders for the government, leaders for the educational system, leaders for the Church, leaders in the extension of the Christlike work of medical missions throughout China; leaders who will have their minds at least Christianized, even if they are not won as converts to Christ. And yet, although there is that great opportunity, still, the men of this country do nothing in a generous way for developing those Christian institutions. It is a unique and dramatic opportunity.

I will close simply by saying that after sober reflec-

tion, after viewing the situation and the outlook in China, it seems to me that not only is it possible to evangelize China in this generation—that work is being done very rapidly; you take a map of China and its missions, for instance, and look at it, and you will see that it is dotted all over with mission stations sending forth light and truth in China; you compare it with the map of ten or fifteen years ago and you will see that wonderful progress has been made—not only is it possible to evangelize China within this generation, but if the Church of the living Christ would put forth a united and determined effort, if it would only sacrifice more of its best life and enable missionaries to be sent—and we want missionaries of the highest quality, for quality is more important now than quantity—if it were only willing to give for missions something more than the crumbs which fall from the master's table to feed the dogs, then within this generation it might be possible to enlarge the area of Christendom and to make China one of the Christian nations of the earth. (Applause.)

Chairman Marling.—We shall now have the pleasure of an address from a friend from Korea. I have asked who he is and I have received this answer: Hon. T. H. Yun, former Vice-Minister of Education and Vice-Minister of Foreign Affairs, and at present president of an industrial college of the Methodist Episcopal Church, South, at Songdo, Korea; and on your behalf and on behalf of this National Missionary Congress of the United States, I want to give the right hand of fellowship to our friend from the East.

THE FAR EAST

HON. T. H. YUN, OF KOREA

Mr. Chairman, and Members of the Congress: The friendly greeting which the President of this Congress and this grand audience have extended me, reminds me of a proverb in Korea: "A true friend far away is better than a kinsman near at hand." (Laughter and applause.) I wish I could amplify that proverb, but dare not. (Laughter.)

You gentlemen and this generous and courageous audience, courageous because you shall have to listen to me (laughter), will certainly sympathize with me when I say that I feel lost. Just by way of getting myself adjusted to my surroundings you will allow me to give you a little anecdote I know of in Korea. You know in Korea a Buddhist priest is distinguished from the other Koreans by having his head shaven clean. The other Koreans, that is, the non-Buddhistic Koreans, have their hair done up in a top-knot. One day two men, one an ordinary Korean and one a Buddhist monk, were traveling together. The ordinary Korean had a very bad memory. He could not remember anything. He had in his hand a stick, and a fan, and every few minutes he would count himself, something like this: "Stick, fan and me. Stick, fan and me." He went on that way the whole day. The Buddhist monk was very much amused, and that night when they arrived at the inn, they occupied the same room, and the ordinary Korean, before he laid down to rest, counted himself again: "Stick, fan and me," and then went to sleep. The Buddhist monk, who was very much amused, took out his razor and shaved the top-knot from the head of the ordinary Korean and then went

his way. The next morning the ordinary Korean woke up and the first thing he did was to count himself. Feeling about, he found his stick, there was his stick and then there was his fan, and then he touched his head and said: "Well, here is stick, here is fan, but where is me?" (Laughter.) Well, when Mr. Campbell White wrote me that I would be given the opportunity and the honor to speak to this great audience, I began to repeat to myself: "Chicago, Congress and me." (Laughter and applause.) I see Chicago is here; I see the Congress is here; but where is me?" (Laughter and applause.)

The topic assigned to me is the Far East. Being but an atom of the vast humanity of the fragment which is but a geographical expression as the eastern extreme of Asia, one may question my right to stand before this great audience of the West as a representative of the great East. But as a drop of water is as truly and essentially water as an ocean, so truly and essentially is Korea the Far East; and as a spark of lightning that scintillates in one of these little lamps is as truly electric as the great electric force that pervades the universe, so truly and essentially am I a child of the East. I shall try to show that the East and the West are not and should not be contradictory but complementary. (Applause.) I know this is a big undertaking; and I know, too, that I shall fail in my attempt not because the task is impossible, but because it surpasses my understanding.

I represent the East, whose watchword for the last twenty centuries has been: "Backward, ho!" while that of your race has been, "Westward, ho!" The East thinks that the past was best, that the present is bad enough, but that the future will be worse. (Laughter.) Your sentiment is well expressed in the words of a Southern Methodist Bishop, who said: "Great days are

gone, greater days are here, but the greatest days are to come.'' In the East it is a young man's ambition to be old. In the West it is the ambition of the old man to be young. (Laughter and applause.) We of the East think and act as if we had an eternity to meditate in, instead of a generation to live for. You of the West rush and hustle as if you had only two minutes to dress, to eat, to rush into a taxicab, to dash into the station, to catch the last train as it leaves the depot.

The East is a land of rest, of contemplation, and of the simple life. The West is the land of action, of progress, and of strenuous life. Stability and changelessness are the characteristics of the East. You love change and variety as the spice of life. An Oriental bride makes her dresses at seventeen, whose style would suit her at seventy. But your ladies need a change in style, in shape, and in size, especially, of their hats alone, at least seven times a week. (Laughter and applause.) Do I mean to say, then, that these opposite tendencies can never be harmonized? Yes; we need, and need badly, to learn of the West your push and pluck, to catch up with the time we have lost in fruitless contemplation. May it not help you to learn of the East the restfulness and contemplativeness to relax the terrible tension of your nerves? The East must learn of you your forward and upward activities to lift us into a higher life. May you not in the calmness and silence of the East deepen and sweeten your inner life? (Applause.) Here is the vision of a perfected whole; but here also is the danger of an imperfect half.

The energy and aggressiveness of the West without the controlling strain of the love of Christ, tends to materialism and brutality. The Oriental people are quicker to catch and more eager to practice the maxims

of western diplomacy such as, "Treaties are made to break," "Might is right," and so forth, than the high and broad Christian principles of justice and of humanity that have given the real greatness to the western civilization, in spite of its many defects. An eastern nation that takes the brains of the Occidental culture minus its Christian heart, is liable to run the mill of the Asiatic despotism over an unfortunate neighbor, with the resistless dynamo of western science.

You may say you do not care for the Eastern love of rest and contemplation. If so, how will you explain the existence of many Buddhistic temples in America and Europe? What means the growing appetite for the dreamy Oriental philosophies? Just as the western civilization, as we Orientals understand it, without Christ, will curse us with brutalism and materialism, so the Oriental philosophic tendencies, without Christ, will curse you with philosophic and religious opiates that may soothe at first your overwrought and irritated nerves, but gradually and inevitably paralyze your higher moral ideals of the West. (Applause.)

Who is to save us? The East from a soulless civilization, and the West from a fruitless philosophy? The Apostle did not exaggerate when he said: "There is none other name under heaven given among men whereby we must be saved." Give the East a Christian civilization and we will give back a Christianized rest and a Christianized contemplation. Just as neither the glowing splendor of the noonday alone nor the dewy morning and the refreshing shadows of the evening alone can make a whole rounded day, so neither can the western activity alone nor the eastern contemplation alone make a perfect world. But "Christ Jesus hath made both one" "that he might reconcile both" the East and the West "to God in one

body by the cross, having slain the enmity thereby." (Applause.)

Chairman Marling.—Mr. Yun, that means that these good Americans want to thank you for your masterly address. (Applause.) I will now introduce Dr. S. M. Zwemer, of Arabia, who will speak on Africa and the Near East.

AFRICA AND THE NEAR EAST

The Reverend S. M. Zwemer, Arabia

Africa and the Levant are not without reason grouped together in this rapid survey of missionary opportunity and urgency, given before the Men's National Missionary Congress and setting before it the question of its watchword, the evangelization of the entire world.

Africa and the Nearer East are linked together by the story of ancient civilization in Egypt and Babylonia until the fall of the Roman Empire, so eloquently described by Gibbon. They are linked together by the commerce and trade of the ancient world, Egypt with Syria, Alexandria with Damascus, Ophir (which some claim is the ancient name of Africa) with Babylon and Nineveh. They are linked together also by the history of early Christianity. Christ was born in the Nearer East, but he found a refuge in Egypt. His cross stood in Syria, but the man who carried it for him came from North Africa. The Apostles, beginning at Jerusalem, carried the gospel not only into Western Asia, but they and their successors spread its influence and power throughout the whole of North Africa and far up the Nile into Abyssinia.

Most of all, Africa and the Nearer East are linked together by the yoke of Islam. This, the only great religion which rose after Christianity, dominates Western Asia to-day, and has for thirteen centuries extended its power in Africa. It is the only one of the great non-Christian religions claiming to supersede Christianity, the only one to deny its vital truths—the deity, the death and the resurrection of our Savior—and the only one that has ever defeated Christianity in portions of the world, and disputes the possession of other portions of the world with it. All this is especially true of Africa and the Nearer East. Hundreds of churches and cathedrals have become mosques, and from Samarcand on the East to Carthage on the West, where once the name of Christ was honored, the cry of the muezzin now celebrates the praises of Mohammed.

It is true that this bond of union between Africa and the Nearer East does not apply in a special sense to Africa south of the equator, but although we do not forget the glorious triumphs of the gospel in pagan Africa, the Kohinoor diamonds in the crown of Christ, won for him at Uganda and Blantyre in South Africa and on the Congo, yet time forbids the consideration of every part of Africa, and it is evident to all students of missions that the real problem in Africa to-day is not paganism, but Islam. That this is the case is evident from the present strength of Mohammedanism in Africa, from its startling advance, and the forces that favor it, as well as in the present peril, to which witness is borne from every portion of the continent. The Laymen's Missionary Movement of the Moslem world for the possession of the Dark Continent began thirteen hundred years ago. What the Arab warriors began through fire and sword was continued by the slave traders, the dervish preachers and the Hausa merchants, until to-day the present strength

of Islam in Africa is startling. All the region along the Mediterranean is practically Mohammedan. With the exception of the Coptic Church in Egypt and the corrupt form of Christianity in Abyssinia, Africa north of the equator is practically in the possession of Mohammed. One-third of the entire population of the Dark Continent is Moslem. North of the equator there are 54,000,000, and south of the equator already 4,000,000. The ruling races of Africa — Arabs, Berbers, Fulanis, Hausas, Swahalis—are also dominant races in Moslem propagandism.

The recent Moslem advance in Africa has been chiefly in three directions: from the Upper Nile, from Zanzibar into the Congo region, and up the Niger basin. Formerly Islam followed in the track of the Moslem conquerors. Later the slave routes became the highways of Moslem propagandism. To-day the movement is more general, more wide-spread, more insidious, without display or advertisement, but strong and certain and wide-spreading as the rising tide. In the south the Hausa merchants carry the Koran and the Moslem catechism wherever they carry their merchandise. No sooner do they open a wayside shop in some pagan district than the mosque is built by its side. The laity are in a sense all preachers. Shopkeeper and camel-driver are proud of their Prophet and his Book. If they cannot read it, they at least kiss it and wear it as an amulet and carry it everywhere. All ranks of society are propagandists.

> "Rich man, poor man, beggar man, thief,
> Doctor, lawyer, merchant, chief."

And there are forces which favor the spread of Islam in Africa that only increase its peril. There is no doubt that the words of Sir H. H. Johnston are true:

"The Arab has been a curious mixture of curse and blessing to black Africa; the cause, direct or indirect, of the slaughter of millions of human beings, yet a most effective civilizer, hitherto: the raiser of rude and nasty cannibals into well-clothed, well-grown, self-respecting men and women, the revealer of great geographical secrets and the preparer of the way for the true white man." It is the fact of this higher culture that gives Islam tremendous advantage over against dying paganism in the Dark Continent. M. Gaden, the French traveler, for example, found a Moslem library of more than a thousand volumes in the very heart of the Sahara, and of these books over 600 were printed and over 500 were in manuscript. The Moslem journals published at Cairo are carried to every part of the continent, and the importation of charms and amulets has become a regular trade among pagan Africans.

Add to this the fact that the colonial governments have nearly everywhere discriminated against Christian missions. This is true of German East Africa, of the Anglo-Egyptian Sudan, of Northern Nigeria, and of all the states along the Mediterranean. The curriculum of Gordon Memorial College, the testimony of German missionaries in regard to their own government and of the British missionaries in Nigera, are sufficient evidence. "Islam in East Africa," says Professor Carl Meinhof, of Berlin, "has a number of strong allies. The first among them is the fear and sympathy of European nations. Islam is a political religion, and in politics fear is always failure. None of the real friends of missions would expect, or even think of a forcible suppression of Islam, but we may surely expect Christian governments not to cultivate and favor Moslem propagandism."

The third force which favors the spread of Islam lies

in its low moral standards and its points of contact with paganism. The Moslem creed is easily accepted, because it is easily understood. Islam is a religion without mysteries and without thoroughgoing morality. It suits the palate of the pagan Negro and promises a paradise after his own heart. It does not make the demands of Christianity and allows many pagan customs to exist undisturbed. The use of fetishes, charms and heathen practices is not foreign to Mohammedanism, even in Arabia, and that the road from paganism to Islam is much easier than the steep ascent to Christianity has been conclusively proved by the recent books of Warneck and Simon on the conflict between Christianity and Islam for the conquest of paganism in Malaysia.

Add to all this the fact that Islam knows no caste or color line, builds no mosques for the rich and the poor, has no east end and west end, but invites the naked pagan to enter the brotherhood of believers and rise at one leap to the highest possible caste of social and religious distinction.

With all these forces favoring its spread, and mindful of its present strength, especially in North Africa, we are not surprised to learn of a Moslem peril. Many missionary statesmen in various parts of the world consider the Moslem advance in Africa as the crucial missionary problem. Their testimony is so remarkable and so unanimous that I wish to quote their words.

Nelson of Syria writes: "Western Asia and Africa are destined to be the great battlefield between the Cross and the Crescent, between Christ and the prophet of Arabia. The forces are already assembling for the conflict, and the Leader of the Lord's host has issued his challenge to his church to be up and doing. The call of Western Asia no less than the promise of its

eastern shores is clear and urgent, and the result is sure if we measure up to his standard of loyalty."

Cantine of Arabia says: "The most aggressive and active enemy of the Cross should be assaulted and prevented. The urgent problem is Africa where Islam is growing."

Arthur Smith of China testifies: "Great effort should be put forth for those African tribes of whom Sir William Hunter wrote a quarter of a century ago that they would soon be either Christian or Mohammedan. The recent attention paid to Moslem lands is a confession of our abject failure in the past."

The Bishop of Rangoon states: "First in urgency are the races at present animistic but threatened by Islam, as in Africa."

Fraser of Ceylon tells us: "The hardest of all fields is the Mohammedan world, and Africa is the one place where Mohammedanism is a powerful menace in conquering heathen races."

Steinthal of Calcutta writes: "Africa is undoubtedly the field where the strong Mohammedan propaganda makes it most urgent to prevent the building up of this iron wall, not so much by attacking Islam in general as by a speedy preoccupation of all vacant fields."

Landgrebe of Sumatra says: "The most urgent of all mission problems are the countries threatened by Islam in Africa."

McNairn of Peru states: "Foremost among all fields where the call is imperative and the very urgency of the need is God's call to his Church to go in and possess the land, is Africa, in view of the great Moslem advance. We must take the Light to the Dark Continent before the apostles of Mohammedanism enshroud it in yet greater darkness."

Dr. Holland of Baluchistan writes: "Africa should first receive concentrated attention because if pagan

Africa once embraces Islam, then the work of converting them to Christianity will be a thousand times more difficult and slow. Once Africa is under the sway of Islam, the days of spiritual harvest such as have taken place in Uganda will be forever over. Africa, in my opinion, offers the most urgent call in the present time."

Such unanimous, impartial and combined testimony is conclusive. The question to-day is whether Christ or Mohammed shall dominate the future of the Dark Continent. When Admiral Togo met the Russian fleet which had sailed half around the world to meet the Japanese forces, he needed a message that would make his men rise above themselves and meet the great crisis of the coming battle. He displayed at the masthead this message, "The Destiny of the Empire." Face to face with the present situation in Africa, the same signal might be displayed before this National Missionary Congress. The destiny of a continent is at stake. Shall we meet the issue by reinforcing every mission station in Africa and establishing Christian missions in the vast unoccupied areas where Moslem propagandism is still unchallenged, and where pagan tribes are yielding every year to the Moslem advance? (Applause.)

If the struggle with Islam in Africa is one of such serious import, it is no less inevitable and even more crucial in the Near East. Turkey, Persia, and Arabia, the three great lands of the Near East, have experienced greater industrial, intellectual, social and religious changes within the past four years than befell them in the last four centuries. Nevertheless, the most sane statesmen and the most thoughtful missionaries are agreed that nothing has ended in Turkey or in Persia; but something has begun in those lands which every eye is strained to understand. The nearer East,

through Islam, dominates the thought and life of the Moslem world. Arabia is the cradle of its creed, Persia of its philosophy, Turkey of its politics.

Persia, in a real sense, has for many centuries been the intellectual and religious fulcrum of all Central Asia. She wields an influence in the Moslem world to-day, and has had an influence for over a thousand years, out of all proportion to the number of her inhabitants or the character of her people. I refer to the influence of Persia as a disintegrating power in the Mohammedan world. Mother of Moslem heresies, this land has been the center and source of authority for all Mohammedans who were not of the orthodox party. The Babists found their leader and their strength in Persia. Every movement against orthodox Mohammedanism had its rise in that wonderful country of Aryan blood and thought which rebelled against the bald monotheism of the Semites from the deserts of Arabia. Here Aryan thought has largely modified the Semitic creed. From Persia, Mohammedan mysticism, poetry and philosophy have gone on the wings of literature to the ends of the world. And to-day, not only by the camp-fires of the Sahara desert or in the mosques of India and Java, but even in Oxford and Berlin you find students of Hafiz and Omar Khayyam and Jelal-ud-din.

The Turks are a ruling race. They have often been greatly abused in the public press, but in family life and as specimens of strong, manly character, they are, as every missionary knows, high in the scale of the family of nations. Turkey has for four hundred years held the caliphate, the papacy of the Moslem world. In the hands of the Caliph are the old mantle of Mohammed, signifying his prophetic authority, and the sword of Mohammed, signifying his political dominion; and every part of the Moslem world, every Friday at

noon prayer, remembers the great political capital and prays Allah to bless the temporal ruler of the Moslem world.

What Jerusalem and Palestine are to Christendom, this and vastly more Mecca and Arabia are to the Mohammedans. They are the center toward which for centuries prayers and pilgrimages have been directed.

The Turkish race, the Persian race, the Arab race, are three of the ruling races of the world. The Persians are the Frenchmen of the East; the Turks, in a real sense, the Germans of the East, with the same military aspirations, the same military character; and the Arabs, the Anglo-Saxons of the Orient. The Arab philosopher, Ed-Damari, spoke truth when he said: "Verily, wisdom came down on three from God: on the hand of the Chinese, on the brain of the Frank, and on the tongue of the Arab." Forty-five millions speak the language of Arabia. Two hundred and thirty millions pray five times a day the prayer that Mohammed taught them and in his tongue.

It is among these races and in these lands that we find the battlefield of the new forces struggling for the mastery; two political parties, two diverse civilizations, two worldwide religions.

The political question to-day in Persia and in Turkey is whether the old Koran or the new constitution shall have the right of way. Although the Sheikh-ul-Islam has publicly declared that "The Turkish parliament is the most exact application of the Koranic law, and constitutional government is the highest possible illustration of the caliphate," we have a right to doubt his assertion, remembering the thirteen centuries of Moslem intolerance and despotism. Those who read the Koran in Morocco, Eastern Turkey, and Arabia have not yet discovered its constitutional prin-

ciples, and the reaction against the new Sultan and the new parliament is already deep and widespread. One of the most prominent dailies in Cairo is advocating the restoration of Abdul Hamid, while in Yemen a new Mahdi has appeared, whose followers number twenty-five thousand. He preaches the old religion, and by his authority liars are punished by the pulling out of the tongue and thieves by the amputation of the hand.

The conflict between the Old and the Young Turkish Party is not only inevitable, but is irreconcilable. Both parties are animated by the same patriotism, but their ideals are wholly different and contradictory. For the Old Turks, Islam is an end; for the New Turks it is not an end, but only a means. The New Turks are hoping to put the new wine into the old bottles by carefully diluting it, while the Old Turks have no use for the new wine at all. In the present Turkish parliament, out of two hundred and fifty-six members, two hundred and thirteen are Moslems, and it would be safe to say that the vast majority are at heart opposed to any change in the real character of Islam and will fight to the end to make it the only religion of the state.

The conflict is not merely political, but industrial and social. It is a struggle between two civilizations; between the ideals of the Moslem world and those of Christendom. Islam has run its roots deep for thirteen centuries into all the ideals of the East. Architecture, art, music, social life, language, literature—all these by their presence or by their absence proclaim the power of Mohammed and his faith.

The clash of modern civilization against the teachings of Islam is evident on every hand. When it was proposed to adopt European time for Turkey, the clerical party made such an uproar that the President of the Chamber was compelled to leave the House and

the motion was withdrawn. So the days continue to begin at sunset and watches must be reset every day because of the Koran. The new railway to Mecca is fitted up with a chapel car in the shape of a mosque. This car allows pilgrims to perform their devotions during the journey and has a minaret six feet high. Around the sides are verses from the Koran; a chart at one end indicates the direction of prayer, and at the other end are vessels for the ritual ablutions. Will the orthodox Arabs consider such prayer-de-luxe in accord with Mohammed's teachings? As long as Mohammed and his teaching are the ideals of conduct and the standard of character there must be this clash between modern civilization and the unchangeable standards of Arabian medievalism. If it is impossible to change the curriculum of El Azhar University in Cairo, will that institution or Robert College control the thought of Western Asia? Will Mohammedanism with its ideals prevail, or Christianity? Will polygamy or monogamy? Will a free press, or a press that is throttled? Will the constitution or the Koran be the law of Western Asia? Will there be more Adanas or will there be more proclamations of liberty, equality, fraternity? Will the ideal of character be Mohammed or Christ? For, believe me, in the final issue, in the last analysis, the struggle now going on in Western Asia in hearts, in homes, in parliaments, in the press, is the struggle between two great personalities, Mohammed and the Christ. This struggle is inevitable and has already begun. The strategic position and power of Christian missions in the Nearer East is proof of coming victory and the evangelization of Turkey, Arabia, and Persia has already begun.

In the five Moslem lands, Turkey, Palestine, Syria, Persia, and Arabia, our missionaries are engaged in educational, medical and evangelistic work. The Bible

has been translated into all the languages of Western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut press alone sixty million pages of Christian books were printed in a single year, and in one month orders were on file for a hundred thousand copies of the Arabic scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China! What stronger proof can be given of the strategic importance of Syria in the evangelization of the Moslem world? And who can measure the influence and power of such great educational centers as Robert College, the Syrian Protestant College, and similar institutions at Marsovan, Aintab, Smyrna, Tarsus, Marash and Teheran? Robert College has for the past thirty years educated and trained fifteen nationalities in the principles of justice and self-government and made possible the present new era in Turkey. Two-score mission hospitals and dispensaries dot the map from Constantinople to Aden, and from Smyrna to Kirman. Medical missions have not only disarmed suspicion and prejudice, but have won the lifelong friendship of tens of thousands of the people. Who can doubt the final issue when we remember that Christ himself is interested in the struggle and that he is commanding these forces? (Applause.)

The appeal of Africa and the Near East comes with special force because of the moral issues involved. The Islamization of Africa would mean the degradation of its womanhood and of its manhood. The moral standards of Mohammedan life and of the Koran will not forever control the hearts and lives of the millions of the Nearer East. Ethiopia stretches forth her hands unto God, and will be satisfied with nothing less than the living God of the Old and New Testament. The cure for the open sore of Africa cannot be found in the Koran, but in the gospel, and the liberty, equality and

fraternity which is the desire of all nations in Western Asia, is utterly impossible except through the freedom wherewith Christ can make them free.

Africa and the Near East also appeal to us because of the gain to our Christian faith through the clash of arms with this anti-Christian system. It is by defending the fundamentals of our holy religion against the attacks of Mohammedanism that we shall regain our grip on the great realities—the deity of our Savior, the cross of Christ which crowns the ages, and a living faith in him who said: "I am the Resurrection and the Life." Unitarians have no message for Islam, nor have those who deny the need of an atonement, and, as Mr. Gairdner of Cairo remarks, "Who shall gage the debt we may yet have to confess to Islam if that great antagonist prove finally to have compelled us to explore unknown depths of the riches of the revelation of the Triune God?"

And finally, the glory of Christ itself is at stake in Africa and the Nearer East. The Islamization of Africa in this generation would be a confession of failure and an everlasting reproach on the Church of God.

"Stand up, stand up for Jesus,
Ye soldiers of the Cross;
Lift high his royal banner,
It must not suffer loss."

Yet it is only by sacrifice and a larger missionary program that we can gain the victory. We need men who will give up their lives, if need be, to win these lands for Christ: men like Raymund Lull, stoned to death at Bugia as the first missionary of Christ's love in North Africa as far back as the fourteenth century; men like Livingstone, who died on his knees in the heart of Africa, pouring out his own heart in prayer

to God for its redemption; native Christians and missionaries like those who laid down their lives at Adana in the massacres. The blood of such martyrs is the seed of the Church, and mindful of their faith and their life, we say in faith and without faltering, The evangelization of Africa and the Nearer East in this generation. "Father, the hour has come: Glorify thy Son that thy Son also may glorify thee."

Let us pray: O Lord our God, we cannot do it and we cannot make ourselves willing. Father, the hour has come. Glorify thy Son that thy Son also may glorify thee in our lives and in the lives of these people who are suffering the horrors of Islam. We ask it for his glory. Amen.

Chairman Marling.—Let us stand and join in the Lord's Prayer, and receive the benediction by Dr. A. W. Halsey.

The Congress united in the Lord's Prayer.

Upon receiving the benediction by Dr. Halsey, the Congress adjourned.

PRAYER AND THE KINGDOM

THE RIGHT REVEREND CHARLES E. WOODCOCK

MONEY AND THE KINGDOM

ALFRED E. MARLING

FOREIGN MISSIONS AND CHRISTIAN UNITY

ROBERT E. SPEER

EVENING SESSION

THURSDAY, MAY 5, 1910, 7:45 P. M.

Chairman Marling.—We shall be led in our evening devotions by Dean Hart, of Denver.

Dean Hart.—To-day is Ascension Day, the crowning act of the Lord's earthly life. I will read the epistle for the day.

The first chapter of Acts.

Let us pray: Grant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

O God, the King of Glory, who hast exalted thine only Son, Jesus Christ, with great triumph unto thy kingdom in heaven; we beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Savior Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The grace of our Lord, Jesus Christ, and the love of God and the fellowship of the Holy Ghost be with us all evermore. Amen.

Chairman Marling.—Showing how very thoughtful you good delegates are, I have received more than one intimation that you would like to send a message and

affectionate greeting to our good friend, John B. Sleman, Jr., of Washington. (Applause.) He is ill and cannot be here. I have no doubt that during the many lonely hours of his bachelor life, this is the greatest disappointment that he has ever had. And if you in a moment will be good enough to instruct me to send him a message from this Congress, as I have already done at your bidding to Colonel Halford, I shall be very glad to do so.

All those in favor of the Chairman doing this, say aye; contrariwise, no. (The suggestion was adopted by a hearty and unanimous chorus of ayes.)

Chairman Marling.—I will tell Brother John that it was a unanimous vote.

We shall now have the pleasure of hearing from Bishop Woodcock, of Louisville, Kentucky, on this subject: "Prayer and The Kingdom."

PRAYER AND THE KINGDOM

THE RIGHT REVEREND CHARLES E. WOODCOCK, BISHOP OF THE DIOCESE OF KENTUCKY

We have been reminded that to-day is Ascension Day, and we should not forget the great commission that proceeded the ascension of our blessed Lord; nor should we forget that other thing of which we are reminded that though he worked here upon this earth three years, he has been praying for missions eighteen hundred years, for "He ever liveth to make intercession for us." It is most appropriate that upon the program the subject of prayer should fall on this great festival of the Christian year. Prayer is not so much a duty—God help the people that make it only a duty—as

it is a privilege, and it is the greatest privilege in that it is the right of the soul to access to Almighty God.

It is a very misleading thing for anyone to teach another that prayer is an easy thing. Neither here nor anywhere else on God's earth has there ever lived a saint or a sinner who ever mastered prayer, simply because God is inexhaustible. It is the hardest thing of the Christian life, because of the greatness of its object. It is the most necessary thing of the Christian life because God is our chief necessity. The question is not, however, whether we can make it easy, so much as it is a question whether we can make it possible. Prayer never can be easy. Things easy are neither great nor privileged. Prayer never can be easy any more than character is easy; any more than education is easy; any more than success, without the scars of battle, is easy. Nothing is easy under heaven but things that you can forget. It is necessary, as I said, because God is necessary. Prayer, as it has been pointed out by Ottley, " is to sanctify every desire, to direct it toward its proper object, and to enable him who prays to receive what God intends to bestow." Prayer will make a man to cease from sin, for sin—you and I know it perfectly well—will entice a man to cease from prayer.

Prayer is possible because faith directs it. Faith is the voice of prayer, Faith is the eye of prayer. It both sees and speaks, and the prayer that we need is to keep us from the absorptions in these days where there is danger even to Christian men that they shall become satisfied with something on this earth less than God himself. Within every one of us there is a holy of holies where we may meet God in this soul of ours. But you never can meet God in a holy of holies if you dare pollute the courts. You can meet God only when God's truth comes to a worthy life. Most of the truths of God are spoiled by coming in

contact with an unworthy life. It may be with us in proportion to our moral sincerity and our spiritual integrity, as it was of old with regard to the holy of holies. "The high priest entered once a year and found God. A king entered and came forth a leper. Pompey entered and found it empty." God help you and me in the keeping of the holy of holies clean and pure.

What is the purpose of prayer? Prayer without purpose is blasphemy. Prayer without meaning is the meanest and the vilest insult that you can offer to Almighty God. What is the first thing in prayer? It is not petition. That is the last thing. God help us, that is the thing we are doing the most of in prayer, offering petitions. There is a place for them, there is an absolute necessity for them, but it is the last thing in prayer. It is not confession. That is another thing. The first thing in prayer is to seek the will of God. We seek the will of God, which is always right, that we may have something by which to correct and adjust our will, which is so frequently wrong. All the prayer that ever has been uttered would not and could not change the will of God. That is our salvation. Prayer controls our will, and that fits us for salvation. Prayer is not to drag God down into our ways and our wishes; it is to lift us up into God's will and purpose. It is to save us against ourselves.

The next step in prayer is to train us for social and spiritual efficiency. It is to keep our lives fit and ready for God's uses. For " a low standard of prayer means a low standard of character and a low standard of service." There is a great deal of work done for God with God left out of it. There are too many hours when God is in the background and we are in the foreground. May I suggest these words, given by a professor of mine years ago, that " Work without prayer is presumption, and prayer without work is sacri-

lege." Every man possesses all the possibilities of goodness and all the possibilities of badness; his prayer is to preserve all the possibilities of goodness and keep him fit, ready, trained, for God's usage. How easy it is in the standard of our lives to be satisfied when we think we are just as good as the people around us. That is no standard; that may be a sin. Here are two men, friends, associates, business men. One is a man about town, a clubman, and an altogether decent and lovable fellow, but not a Christian. And the other man is a Christian and an associate of this first man. The first man says to his friend one day, "Look here, Jack, you are a Christian." "Yes." "How long have you been a Christian?" "Twenty-five years." "Well, we have been partners that long, and, Jack, you never said a word to me in all those twenty-five years about my soul and about God. I have been watching you, and you are a decent fellow. I trust you; but, for the life of me, Jack, I can't see any difference between your life and my life, and I am not a Christian man." God have mercy on such a life—there is no difference. (Applause.) What is the explanation? The explanation is this: Not that the first man has grown nearer the stature of Jesus Christ, but that the Christian man has dared to live down to the life of men around him and has not striven to live by the life of God within him. That is the solution. And wherever you find that it is so you will find that that is the reason the world is not converted. (Applause.) If our Christianity had converted us, before now it would have converted all God's world. I believe that Ambassador Bryce was right when he said, "The reason our Christianity has had so little affect abroad is because of the little power it has exerted over us at home." He was right. Why cannot we be something like that holy woman in our Southland who was in a city stricken by yellow fever,

where thousands upon thousands were fleeing to a place of safety. They would not stop to say a prayer or take a last message or give a cup of cold water or bury the dead. All save this little woman, who went here and there doing all that she could for the sick. Hundreds were flying past her and noticed her. Some called back, never stopping in their headlong flight, to say, "Don't you know that your life is in danger?" And she looked up with a calm, brave look in her eyes, and said, "Yes, I know that my life is in danger, but I would rather die doing my duty than to live and know I had not done it." That is the principle, the courage and the spirit we need through prayer in training for the service of our Master and of our God. (Applause.)

We pass now from prayer to the kingdom. Christianity differs from all other religions in this, the universality of its purpose. God wills that all men should be saved. Now, then, what is our duty in that kingdom, we who are members of Christ, children of God, and inheritors of the kingdom of heaven? What are we doing in that kingdom to spread the knowledge of God everywhere? How far is the will of God the law of our life?

The first thing we need is a willing mind. The day has passed when a Christian man would apologize for missions. And the day has come when the Christian man who is not praying and working for missions must first explain why, and then apologize for calling himself a Christian. (Applause.) If any man, in these days, dare say, "I do not believe in missions," then he dare say in the same breath, "I personally do not believe in Jesus Christ." That is what he declares. (Applause.) He needs a whole lot of instruction, and the first is to pray God that somehow he may successfully get over his own dense ignorance. Surely a man

does not need two conversions, one to Jesus Christ and another to his cause. If he is converted at all, he is converted all over, and if his Christianity has converted him, then God bless him, as, God help him, it will soon convert the world. Let him go and settle the question as to whether or not he believes in Jesus Christ at all, and that will forever settle the question of missions.

There is a time in a man's life when he decides whether or not he will be a Christian, and if he decides he will not be, he does not escape responsibility; he only accumulates it. But, once having decided to be a Christian, then that man never again can decide whether or not he will be a missionary. The man who calls himself a Christian and who is not a missionary forfeits the title of Christian. To be a Christian is synonymous with being a missionary. Let him go and settle that question.

But let us pass on from the willing mind. We must have our share in this work. What is this extension of the kingdom of God? I can remember very well, years ago, when men used to look upon missions as something additional to Christianity. It is not something additional to Christianity; missions is Christianity. There is no Christianity without missions. (Applause.) Missions is no afterthought of men, or of the Church. Missions is the forethought of Jesus Christ and is put in the forefront of all his teachings and in the forefront of all the Church's motive and enterprise.

Our blessed Lord did not come merely to preach a gospel; he came to accomplish something, in order that there might be a gospel left for you and me to preach. What he accomplished was the redemption of the world, and missions is simply the Church going on his errand to interpret the gospel to all the world. It looks very simple, but it is the very first cause and

should be put in the first place and kept there. We have been attending to things local, secondary, and immediate to our own interests, and we have overlooked the first, great, main cause of Christianity. This cause was born in the birth of the Church. Missions is the cause that is her continuous trust to-day, and the cause that will be the last work of her militant existence.

We have gathered here to pray and to plan—I hope it is to pray first before we plan—for the extension of the kingdom of heaven. This Congress is not a confederation; it is not an administration, as, God forbid, it is not a compromise. But it is an inspiration, a cooperation and a consecration. Here we have met for a few days in unity. What are you going to do when you go home? Give it up and forget all about it? Then this Congress is not worth while. But while we are praying here for the extension of the kingdom of heaven, that God will save the heathen abroad, let us not forget to pray that God will heal our unhappy divisions at home. (Applause.)

One of the greatest things for the honor of God is not only the saving of souls abroad it is to save our own unity and strength and purpose and power, "one Lord, one faith, one baptism, one God and Father of us all," in the great unity that shall strengthen his kingdom and his cause.

I would not have a single thing to do with a gathering like this which had not the great, main, central part in it that it is going to do as much or more for America than for Africa or Asia. (Applause.) And because I believe that, God help me, I could not stay out of it without somehow feeling that I had turned my back upon a human evidence of God's molding his household for greater conquests and for greater power. (Applause.)

We have heard a great deal about universality and imperialism and unity. There was a day when there was a name of our universal spiritual mother in the days before divided Christendom. Universality and imperialism and unity are only synonyms of that name. She was known for centuries running upon centuries as the Holy Catholic Church, and if God needs a new name in the new generation of the triumph of his spiritual Israel, he will give that name. The name means not so much to me as the fact. Now, then, go out and let us pray for it, and, praying for it, let us work for it, and let us believe there is as great a missionary work going on in America as anywhere else; that God, the great overruling Providence, will break down all the "middle walls of partitions," and that we may yet come together, as we now stand together, for progress and hopefulness and unity and Godliness. (Applause.)

Dr. S. B. Capen.—There are certainly two men in this great Congress that need no introduction, Mr. White and the gentleman, who, in such a gentle way, but yet so steadily and firmly, has presided over the different sessions of this Congress. And he is absolutely fair, for he has asked me to do for him what he has been doing for so many of us the last few days, keep time, and he has asked me to call him down, if he talks over it. And I am going to fulfill my trust, if I have the opportunity. (Laughter.)

Alfred E. Marling has put himself and all he is and all he has into this great Laymen's Missionary Movement, and I take great pleasure in presenting him to you as the next speaker, who will talk to us on "Money and the Kingdom." (Applause.)

MONEY AND THE KINGDOM

ALFRED E. MARLING, NEW YORK.

You are pretty good fellows, if you can stand twenty more minutes of Marling. If the good missionaries, the bishops and the clergymen will, metaphorically speaking, take a back seat while I talk to my good business friends, I shall be greatly obliged (laughter), for I have been cooped up in that chair for the last three days holding onto the reins for you fellows, and now I am to get loose for a few minutes and talk to you right out of my heart. It has been rather embarrassing sometimes to sit here and be perfectly still. I have felt like getting out into a ten-acre lot and saying: "Glory hallelujah for the Laymen's Missionary Movement." (Applause.) But my business was to keep the thing down. (Laughter.) And it was about as hard for me to keep myself down as it was to hold on to you good fellows.

Now, my subject is the most attractive one there is. (Laughter.) That first word, money, is a "beaut." (Laughter.) You see, why I wanted the missionaries and the clergymen and the bishops to go out for a little. I am going to talk right to you fellows straight out from the shoulder. Now we can say all we like theoretically on this subject of money, but the fact is, fellows, that we all love it, that the majority of us are pursuing it, some with success and some without, but we all want it. Now, if I should say that there was a million dollars out on the table in the lobby yonder and that the first man who got there would get it, this room would be empty in a very few minutes. (Laughter.) There must be something very attractive about a commodity which will make men go as quickly as

that. A distinguished clergyman of my city once preached from the text: "The wicked flee when no man pursueth"— but they make better time when somebody is after them. (Laughter and applause.) Now, then, there is something about this money business that makes us go. Have you noticed my subject, "Money and the Kingdom"? I can imagine some person in this audience saying: "What have these two things in common, the mammon of unrighteousness and the kingdom of righteousness?" Have we not heard our Master say: "How hardly shall they that have riches enter into the kingdom of heaven? It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." And yet we all want that one commodity which we know as money. Every man appears willing to run the risk in its pursuit or possession of being shut out of heaven. He feels that he can do something great with money. That is true. What is money? Look at the dictionary and it says it is a medium of exchange. That is right. And another man will come along and say "Money is power." Well, if I put a twenty dollar gold piece on that desk there and I leave it there and you leave it there (laughter)— that's a pretty hard supposition, isn't it (laughter)— and everybody else leaves it there, why, it would do nobody any good, absolutely useless, nothing but a piece of gold, but if I take it and put it in my pocket and go out on Michigan avenue or State street, I can buy anything I want up to the value of twenty dollars. What is it that makes this difference? Before, it was worthless; but when it is linked to my personality it is omnipotent. That is all there is about it. You have got to have money linked up with individuality to make it worth anything. That is what it means. "How hardly shall they that have riches." It means

that money, when once translated into personality, molds that personality unless the personality is big enough to mold it. If my character is strong and big enough to be master of my money, then I am master of it; but when my nature and my soul are so small and mean that money becomes in my hands my master, then I cannot enter into the kingdom of heaven. Reverently do I say that we can have as much of the kingdom of God as we are willing to pay for, and I do not say that any man in this audience (as Mr. White has been saying over and over again in this country) has money enough to buy himself into the kingdom of heaven. Nay, nay. But money, power, service, talents, everything should belong to the Lord Jesus Christ, and when you give everything you pay everything. I don't want my money to dwarf my manhood. I don't want it said of me, when I die, "He was born a man and he died a merchant," that every bit of my manhood was swallowed up in my merchanthood. God forbid! I want to be bigger than my business. (Applause.)

Don't you see that this matter naturally comes as a test of how much you are really in the kingdom? I want to translate my spiritual, intellectual, and physical manhood and my possessions into service for Jesus Christ. Then I have the money and the kingdom. And when I have placed everything at his service, my money partakes of the same character as myself. I transmute that helpless gold into a medium of exchange for bringing on the kingdom of the Lord Jesus Christ. For I say reverently, for I believe in prayer, but reverently be it said that this kingdom which we are talking about coming in this generation can never come until we consecrate this gold and this silver of ours to the Lord Jesus Christ. (Applause.) We have no more right to place on the shoulders of the Al-

mighty the responsibility for the conversion of this world than we have to put upon him the responsibility of feeding our own families. We have got to do it. Have we not high authority for saying that "God was in Christ reconciling the world unto himself and hath committed unto us the ministry of reconciliation"—and have we been doing it? No, we have not. Someone said, "Will a man rob God!" Yea, verily, we will, and those of us who have been in these conventions and have seen these charts, that New York gave $1.23 a head, Buffalo 88 cents, Brooklyn 75 cents, Pittsburg $1.13 per head, for the extension of the kingdom of Christ—and we say that we are his. This money business has got so large we do not see it in its right proportion; we have lost our vision.

Now, some man in this crowd may say, "O well, that is all right, Marling, we agree with you up to that point. That is good enough, but it doesn't apply to us. We haven't got the money." I want to talk to you a little bit about that. I am speaking to business men; never mind the rest. Listen to these figures: In 1880 the population of the United States was 50,000,000; the estimated wealth at that time was $43,000,000,000. Ten years afterward the population was 62,000,000, and the wealth $65,000,000,000, an increase in population of 24 per cent. and in wealth of 51 per cent. In 1904 the estimated population was 82,000,000, an increase of 32 per cent. and the estimated wealth was $107,000,000,000, an increase of 50 per cent. over 1890. And the year 1909, the estimated population was 90,000,000, and the estimated wealth was $120,000,000,000. Between 1880 and 1904, a quarter of a century, the population increased 65 per cent. and the wealth increased 150 per cent. The savings bank deposits in 1880 were $819,000,000, and in 1910 they were $5,678,000,000; and I have a letter from

my friend, the secretary of the Chamber of Commerce of New York, in answer to an inquiry of mine which I made in preparation for this address, as to what was the percentage of the banking power of the United States as compared with the banking power of the whole world, and he replied that the estimated banking power of the entire world is something like $45,750,000,000, and that the United States has over $17,000,000,000, or about 38 per cent. And I say to you, as fellow Americans, that I do not believe that there is any gigantic business or religious undertaking which we could not easily finance and administer if we were sufficiently determined to do it. (Applause.) I read in one of the papers at the end of the year that there was enough wealth in this country to pay one-third of the national debts of fifty of the leading nations of the entire world. And a friend of mine handed me to-day this little editorial in one of the daily papers, saying that San Francisco on last Friday afternoon in two hours and thirty minutes subscribed $4,089,000 for the bonds of the Panama-Pacific Exhibition, which is planned for 1915. We have got the money to do anything that we really want to do.

Now, some of you men will say, "Search me, Mr. Marling; nothing doing." (Laughter.) Then, I am prepared to say, if that is so, that Godliness is not profitable unto all things having not the promise of the life that now is as well as that which is to come. I am prepared to say that industry, courage, enterprise and honesty and efficiency are not factors in the successful business man. Nay, nay, men, we know better; I believe we have the money. As near as I can make it out after diligent inquiry, I should say, conservatively, that there must be of this one hundred and twenty billions of estimated wealth in the United States, somewhere between twenty and twenty-five

billion dollars in the hands of the Christian people of this country. And shall we be fazed by an undertaking which calls for perhaps $50,000,000 a year in order that the gospel of Jesus Christ shall be extended to the ends of the earth? How much is he worth to you and me? If he is worth acceptance, isn't he worth transmission? If he has done anything for you and me, can he not do that thing to the very last man? And shall you and I in our business life have this matter of the task of the pursuit of money bulk so large that we fail to see life in its true perspective? O, I am thankful that the Laymen's Missionary Movement has come. I am glad that I have met Campbell White and these noble fellows who are working for the extension of the kingdom at home and in foreign lands. I am grateful for the missionaries, for their works and their lives and example. Money-making need not be a matter of drudgery as Dr. E. Y. Mullins put it so beautifully the other day, that "he who has a task without a vision is a drudge." Let us have a vision in our business outlook. The pursuit of wealth can be made to warp and harden us. But we must look out for avenues for our benevolence. One day I was assaulted in the most sensitive part of my anatomy, which was my pocket-book. (Laughter.) I tell you it hurt. Just as our good friend, Mr. A. A. Hyde, told us this afternoon, he said it hurt and I knew just exactly how he felt.

But you and I have got to be assaulted again and again in the sensitive part of our anatomy. I have told our friends in different parts of this country that it is being operated on foreign missions. (Laughter.) It looks to me as if this crowd had not been operated on. (Renewed laughter.) It is my operation I am going to tell you about, and it hurt, but it has been an annual thing ever since, and the patient is better for

the operation. He could not have stood before you men all these days if he had not been in a pretty healthy condition. (Laughter.) But I mean earnestly, fellows, that some of us are so thick and so hard-hearted that we will never get into the kingdom of God unless we can do something. We may think the kingdom of God is something that we can just grab hold of like a prize, but not a bit of it.

We are so wrapped up, as I was, and I called myself "an asbestos-proof proposition," until this man assaulted me, as I say, that I do not know how most of us are going to go through that narrow gate. I sometimes have a fine speech for an address on foreign missions. I have got it down in one, two, three order. First, become intelligent; second, give money; third, enlist others. That is a lovely sermonette, it is great, but I generally hit it hard on this "give money," because I do not care whether you first become intelligent and then give, or whether you give and then become intelligent. (Laughter.)

Now, let me hit a little bit harder on that question of giving. I know some sensitive souls will say, "This is commercialism, and I don't believe in that sort of thing." I am talking to business men, and you ministers just forget me for a while. I know my fellow business men. I know what I was, and I want to get through those iron doors, that locked safe, I want to commit a robbery. (Laughter.) Give up some money. Because, I honestly believe, until some of us make some sacrifice for this cause we will never become intelligent on it. Where our treasures are there our hearts will be, and this money is bulking so large in our lives that we have things all askew. Now, then, give up. What was it our Canadian friend said? "The deaf heard and the blind saw and the lame walked, and the dead were raised," and I say after him, "Yes, and

the sour sweeten up, and the stingy loosen up." (Laughter.)

I hope none of you are going to be like a man that was in my friend McPheeters' Sunday-school class in St. Louis. He had a class that he talked to one Sunday morning on the subject of benevolence. He said: "You ought to give up some portion of your income to the Lord for good purposes." One of these weak creatures with no backbone who was in the class spoke up and said, "Well, supposing a man has given everything he has to the Lord. How about that?" McPheeters said to him, "My friend, if I was the Lord and you said that to me, I would say, 'Ten per cent. off for cash.'" (Laughter.) I told that story up at Buffalo to a man coming down from a church in which I had spoken, and he said: "Marling, I don't remember much you said, but that ten per cent. cash business hit me." (Laughter.)

My friend McConaughy tells a story of a colored preacher who was just changing his position, going into a new church, and a friend came to him after he had been there a little while, and he said, "Say, do you use notes?" "Oh," he says, "I did at first, but now dat I knows the congregation better I insists on cash." (Laughter.)

Now, then, fellows, I am dead in earnest. This is no joking matter. I have just put these things out in homely street fashion, in business style to you, but down in my heart there is a feeling that if we are going to do the real thing for the kingdom of God we have got to give up something. What is sacrifice in the life of the average man of us, we business fellows, making large incomes year by year, living perfectly comfortable? When I think of that word sacrifice my face flushes, for I feel that I have not done anything yet that is worthy of "that Name which is above every

name." When we stand in penitence before Calvary, is it any wonder that a man who has not lost all sense of what is fair must feel that his life is meager and narrow and small?

O, let us come up to something bigger. We are dealing with figures, we are dealing with money; yea, verily, but let us link these two things together, money and the kingdom; be in business for the King and the kingdom's sake. Some men say to me, "Why don't you retire from business?" I am not ready to retire yet. I want to live a few more years and be in business for the Master's sake. I have not been in it in that way yet. Isn't that enough of a motive for a man? I do not care so much now about mere wealth and its accumulation, but I do care about the use of wealth, and I would give anything if to-night my heart and my will were so at the disposal of Jesus Christ that I could look into his face and say: "My Master, I am in business for thee and thee only." (Applause.)

Chairman Marling.—Mr. Robert E. Speer, of New York, needs no introduction to any audience that is considering anything in the interests of the kingdom of his Master and ours. (Applause.)

FOREIGN MISSIONS AND CHRISTIAN UNITY

ROBERT E. SPEER, NEW YORK

The Laymen's Missionary Movement is in itself an illustration of the principle of Christian unity which is embodied in the enterprise of foreign missions. It is of that principle that I am to speak this evening, and in doing so I wish to deal with four different points. First, the necessity of such unity, if we are to

fulfill our task of evangelizing the world. Second, the kind and degree of unity to which this necessity summons us. Third, the measure in which such unity has been already attained, and, lastly, the lessons from all this and the appeal from all this to us men in our Christian life and work here at home.

First of all, the considerations which indicate that unity is essential if we are to complete our task of evangelizing the world. I desire to speak of five.

In the first place, the magnitude and the difficulties and the urgency of the work require coöperation, and demand of us that we lay aside all separation and division which involves waste and which weakens our efficiency. We are under obligation to make the gospel known to a thousand millions of unevangelized men and women. In other words, we are to carry spiritual truth, the most difficult of all truths to carry, to two-thirds of the human race. We are not alone to carry the truth to their minds, so that they can intelligently comprehend the gospel; we are to find a way for the truth into their hearts. That means the pouring out of tears and of life-blood. We are to do this, not in any one language, not in any one uniform set of conditions. We are to do it in hundreds of different languages, in some of which new words have to created in which to express the gospel. One of the old missionaries in Madagascar told me that when they went to that island there were no words in the language of the people for either purity or character. It has to be done in all kinds of climatic conditions, which break down the health of strong men and strong women, and which forbid all reckless waste. The task is too big for any one body of Christians to undertake alone, as the late Bishop of London said to my friend, Mr. W. H. T. Gardiner. It is a task in which all Christians must join themselves together. And even if any one

denomination were strong enough, giving it a couple of centuries, to evangelize the world, we cannot wait for it. These multitudes are passing away. They have a right to know, before they go, of the Savior who died for them, as well as for us, and no one denomination has any right to claim all these generations to compass in its own denominational name. The need is too urgent. Besides this, there are great forces now running in the world, forces that are bound to set in permanently atheistic form, if they are not seized and grasped now, as they can alone be seized and grasped, by all Christians together, and stamped in the name of God. The magnitude and the difficulties and the urgencies of the work forbid all waste and division amongst us.

In the second place, the elementary needs of the non-Christian peoples call alone for what is primary and essential in Christianity. The great evils of the world are impurity and inequality and hopelessness. Men do not know the character of God, and, therefore, they are unclean. Men do not know the love of God, and, therefore, they are not brothers. Men have never felt the thrill of the life of God, and, therefore, they are without hope, and despair alike, of the days that are and the days that are to be. And these three things, the character of God and the love of God and the life of God, are not the things about which we disagree. All bodies of Christians unite in these great convictions, and these are the very things for which the primary and elementary needs of the non-Christian peoples essentially call.

In the third place, the simplicity of the missionary aim provides for unity and shows how practicable unity is. The aim of the missionary enterprise is the naturalization of Christianity in all the nations of the earth and among all the races of mankind. It does

not contemplate the extension over all the world of any particular body of Christian doctrine. It does not involve the extension all over the world of any particular form of Church institutions. It simply involves the carrying all over the world of what is essential in Christianity, in order that it can find its own body and form in each new racial and national life to which it comes. It is not difficult under this ideal for us to spread our gospel unitedly all over the world. I am a Presbyterian, but I have not the slightest zeal in seeing the Presbyterian church extended all over the world. I think it is far more important that the Methodists and the Presbyterians, for example, should unite together in Japan than that either of those two bodies should retain any connection whatever with the Methodist or Presbyterian organization in the United States. (Applause.) The ideal of the missionary enterprise is not to perpetuate in all lands the divisions which now keep us apart here, but to locate in every separate national and racial character the great principles of the gospel, that they may be naturalized and find their own indigenous home in that national and racial life. All over the non-Christian world the Christians who have been brought out of these different nations and races are cherishing this great idea. I do not say that if once this idea is realized there may not come schisms and divisions among these people. Unhappily, they have already come in some lands; but I do say that when they come, as God grant they may not come, they will rest on reality and not be the perpetuation among these peoples of alien and imported traditions. Just so far as we believe in this, and practically all missionary bodies do believe in this as the fundamental missionary aim, unity on the mission field becomes a practicable thing, unity on the mission field becomes a necessary thing.

In the fourth place, we are all agreed, even here in the West, on the great fundamentals of our Christian faith, on those great fundamentals of our faith carrying which we can come together to conquer the world. We do not know any difference among ourselves here to-night. If you and I were to set about defining the doctrinal differences that separate us one from another, we could not do it. We believe in one God, the Father of us all, and in one Lord Jesus Christ, in one faith, and in one salvation. What more do we need to be united, that we may go out and make known the things that are fundamental and essential to all the world. We are sufficiently joined now in the West in our common agreement as to the fundamental convictions of our faith to make union in our missionary effort an entirely practicable thing.

In the fifth place, the Occidental character of our divisions makes it unnecessary that we should transport them all over the world. We will grant that these divisions root back to great historical experiences of our fathers, but I suspect that most of us forget what those experiences were. We do not know the year that our particular denomination was originated. We do not know the particular circumstances out of which it grew. There lies great history back of all these divisions, and we do well to cherish all that was great and noble in that history; but there is a great deal that is not great and noble in it that we do well also to let go. (Applause.) We do not need to insist upon the extension of this history as an essential part in the domestication of Christianity in the nations of the non-Christian world. And our doctrine, as well as our polity, will not, in reality, stand this transportation across the seas. Take Arminianism and Calvinism, for example. What is the use of importing that controversy and division? All of us belong to both of those folds

now. As an old Calvinist said once, "Before the event we are all of us Arminians, and after it is over we are all of us Calvinists." When it comes to preaching the gospel, every man preaches it as an Arminian; when it comes to praying, every man has to pray as a Calvinist. We cannot keep the distinctions alive among ourselves, and there is no necessity for our transporting them across the sea.

I remember reading a little while ago in a Methodist magazine published in China, a lament on the part of some earnest missionary, that there was not a single volume of Simon-pure Arminian theology in China. Every one of them was tinctured with Calvinism. I was very glad when I read that lament, and I hoped that it was equally true that there was not a Simon-pure volume of Calvinistic theology in China, but that every one of them was tinctured with Arminianism, and I hope a pretty heavy saturation of it also. (Laughter.)

After all, there are things, however deep our convictions may twine around them, which do not run down to what is central and fundamental and universal. The Occidental character, the essential western character of those things that keep us apart, renders it unnecessary for us to transport these divisions to the other side of the world.

For these five reasons I believe we are constrained and in duty bound to seek Christian unity as we carry the gospel to the non-Christian world.

In the second place, what kind and degree of unity do these considerations constrain us to seek? In the first place, they obviously make necessary an avoidance of all waste and of all friction; because all friction is disloyalty to Christ and all waste is treason to the world. All friction is disloyalty to Christ because it argues another principle as superior to Christ's

principle of brotherly love and unselfishness. And all waste is treason to the world because it denies the gospel to great masses of men who otherwise might have an opportunity to hear it. These considerations of which I have been speaking forbid all waste and friction in our effort to evangelize the world.

In the second place, they call us not only to refrain from waste and friction, but they call us also to a positive coöperation; they bid us not to separate that we may go peacefully, but they bid us to go together that we may work one with another. The great things that are to be done in the evangelization of the world can never be done by bodies of Christians who agree to work separately. They can only be done by bodies of Christians who come together to work coöperatively. It is really "like a mighty army" that the Church of God is to move out to the conquest of the world. These considerations demand not only a negative abstention from all waste and friction, but a positive and brotherly coöperation.

In the third place, I believe they call for a real spiritual, corporate unity. For three reasons: First of all, because that is the kind of unity for which our Lord prayed. Let me read you again his great words from his high priestly prayer, in the seventeenth chapter of the Gospel according to St. John:

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

We are told sometimes that what is required is only fraternal relations. Gentlemen, I call you to remember that what our Lord prayed for was not fraternal relations. He did not say, "That they all may be one as John and James are one, as brothers are one," but "That they all may be one as thou and I are one. I in them, and thou in me that they may be perfected into one." The ideal of unity which our Lord held up in his prayer was not the idea of fraternal relationship. It was the ideal of a oneness as vital, as real, as the unity which binds the Godhead itself. And what our Lord held up as his ideal is the ideal which we should cherish also as ours.

And secondly, not only did our Lord pray for this kind of unity, so that this therefore should be the kind of unity which we seek, but this is the only kind of unity which will justly represent our Lord and Savior. The gospel is uttered to the world in more ways than by words. It is uttered by the relations that bind together the men who proclaim that gospel. You cannot express adequately a one God in a divided Church. If you and I are to make known the unity of God, the unity of the human family, the unity of the Christian Church, the unity of the gospel to the world, we need a great and noble and adequate symbol that adequately embodies that Christlike conception.

And in the third place, that ideal of unity is necessary because the Lord himself has no hand but our hand, no body but our body. We must give him in a united Church a sacred corporate life through which he can utter himself in his work upon the world. We must lay down for the home and tenantry of the living Spirit of God a united body of Christian men and women throughout the world in whose relationships one to the other there will be no marring discords that will belie the unity and impair the power of that divine

and indwelling Spirit. I believe for these three reasons that the kind of unity of which I have been speaking on the mission field, for which these considerations call, is the most real spiritual corporate unity of which we can conceive. (Applause.)

And now, thirdly, to what extent have we thus far succeeded in attaining this unity in the mission field? In the first place, we have succeeded in a great many mission fields in getting rid of the old divisive names. In Korea, for example, all denominations have agreed to call the Christian Church by one name. If anybody wants to attach a particular denominational name, they can do so in a parenthesis afterwards, but the great name for all Christian bodies is one. And the same sort of agreement was reached at the beginning of Protestant missionary work in the Philippine Islands. It is a great thing to have left behind the names that mark our separations one from another. In many a mission field to-day there will be a great press, a great school, a great hospital, known only as a mission press, or a mission school, or a mission hospital with none of the western divisive names attached to it. That is one great step in advance that has been taken.

In the second place, we early agreed that where the forces were so few, and the field so large, and the work to be done so great, we were not justified in overlapping or in duplicating work in the same territory. There are still some things to be desired in this matter, but still as a rule all over the world the missionary bodies have agreed to divide the territory among them so that where the forces are so few and the multitudes to be reached so great there may be no waste or duplication, or overlapping, but the gospel may be carried to the widest possible number of men. There are very few to-day, I imagine, who would not feel as Alexander Duff expressed himself in the mis-

sionary conference in New York city in 1854. He said he would as much think of jumping into the Ganges river as of going over into the territory occupied by any other missionary organization with the idea of pilfering their Christians, or interfering with their work. We are engaged in a great and common task, and there is no time for warfare among ourselves. We are bound to unite our forces and divide our field and work, so as in our generation to compass the task of the evangelization of the world.

In the third place, missionary bodies in all lands have agreed for the most part to recognize the acts of discipline and rules and activities of the organizations of the different missions, so that discipline will not be broken down, so that there may be one general practise and law running through the policy of different missionary organizations even if they are in different territory.

In the fourth place, we have come to a great spirit of union in the matter of prayer. The week of prayer itself sprang out of the foreign missionary necessities. It was a little band of missionaries in northern India who conceived the idea of the universal week of prayer, and I suppose there has been no cause in the history of the Church that has drawn together as many Christians in any one sympathy and effort and prayer. I do not know how to illustrate this spirit better than just to read to you a paragraph or two from a call sent out eight years ago, by two Anglican bishops in the empire of Japan, in which they entreat all missionaries of all names in that empire to unite in prayer as the first step toward a real unity in effort, and a real unity in outward expression of life:

They asked for "penitence for all wilfulness, prejudice, worldliness, and evil temper in ourselves and in our predecessors which may have helped to bring

about a condition of Christendom so different from that for which our Lord prayed. Prayer for such change as may help towards the undoing of this great evil, for the graces of wisdom, humility, sincerity, unworldliness, self-control, and open friendly reverence for others, sincerely with subordination of our self-will to the will of God, and firmly holding that true and spiritual mind in authority, the mind that was in Christ Jesus. Prayer for the removal of obstacles in the character of professing Christians, in hereditary and other prejudice, in narrowness of view, in special shibboleths, in unworthy rivalries, in exaggerated teaching of non-essentials. Prayer for the fuller outpouring of the Holy Spirit in his various powers and for a more ready recognition of the world of that spirit in others in whom the fruits of the spirit are apparent. Thanksgiving for the growing sense of sin in regard to our divisions and of longing for unity, and for the better hope which this gives of the world being one who believe in the mission of our Lord Jesus Christ."

And one sees in this gathering spirit of united prayer, the only hope for the removal of the greatest obstacle in the way of our unity, I mean our conscientiousness of Christian conviction. If I say I hold one thing conscientiously, and you say you hold the opposite thing conscientiously, it stands to reason that conscience cannot be the court of final appeal. One or the other of us, or both of us, must be wrong. It does not follow because a man is conscientious that he is right. It does not follow that because a conviction is conscientious that it is right. It is dangerous; but it is not necessarily right. Our Lord himself pointed out when he was here in one of his boldest and most penetrating words, that the day would come when men would kill his disciples, and in doing so would believe that they were doing service unto God. The men who

made martyrs of the early Christians were acting in all good conscience. In all the history of the world, the greatest evils that there have been, the greatest difficulties with which men have had to deal, have been the evils and the difficulties which sprang from conscientious scruples and convictions. And it is only as we shall come in a great common life of prayer into the very presence of Christ himself where the blaze of his own eyes shall scorch all the falsehood out of our souls that we shall be able to discern between the good conscience and the bad, and rise at last into that unity of mind with him which shall be a unity of mind also of each with his brother.

And, in the fifth place, we have come all over the world to the settlement of our difficulties and disagreements in Christian ways. In almost every mission field now there are central committees of appeal and reference and counsel to which questions of difference of view can be carried. The Madras Conference in India set up a supreme missionary court for the whole of India, with district courts scattered all over the land, which were intended to be a unit for the adjustment of strife among Christians to unify them in one great common view of their work. And it is not only that there have been courts of appeal; there have been also committees of positive coöperation, where men have come together, not for the sake of adjusting quarrels, but to discuss the increase, and power, and effectiveness of their common work.

And we have made one last attainment, the attainment that draws us nearer and nearer to the goal that shone afar before the eyes of our Lord, namely, a real union and coöperation in service. We have reached it already in different forms of activity. In China, for example, all the educational missionaries of all the different Churches are united in one educational asso-

ciation. All the medical missionaries of all the different Churches are united in the same way. And I could tell you of instance after instance where in college, or university, or even theological school, or hospital, or press, diverse bodies of Christians have united in maintaining union organizations. The Presbyterians and the Baptists are running a common college and a common theological seminary in the province of Shantung, and a common hospital in Ilo Ilo in the Philippines. And that is only typical of what bodies as separated as these are already doing in united effort in many mission fields. And, beyond all this, already the separated divisions of Christ's body are beginning to come together in their proper united church life. Several years ago all of the Methodist organizations in Japan, Canadian, Northern and Southern Methodists united in one common Methodist Church. The Church of England and the American Episcopal Church had already united. Twenty-five years before all of the Presbyterian and Reformed bodies—six of them—had united in establishing one common Church of Christ in Japan. Mr. G. S. Eddy was telling us this afternoon about the union movement in South India. Practically all the Presbyterian bodies have united there, and have established already one common Christian Church; and then, with the consent of that body, one large section of it withdrew in Southern India, in order that it might attach itself to the American and the English Congregationalists, and form a larger numerical union, though for the time being a smaller geographical one, in preparation for that time when in India they all are to be one. In two of the great mission fields of the world within the last few years missionaries have not hesitated to set forth fearlessly these rich Christian ideals. In 1900, at the conference of missionaries in Japan, it was resolved,

"This conference of missionaries, assembled in the city of Tokyo, proclaims its belief that all those who are one with Christ are one body, and it calls upon all those who love the Lord Jesus and his Church in sincerity and in truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed." Then, you know the great utterance of all of the missionaries in China at their Centenary Conference in Shanghai only a few years ago. Anglicans and Lutherans, Methodists and Baptists, Presbyterians and Quakers, all united in this great deliverence: "This Conference unanimously holds the scriptures of the Old and the New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed, and the Nicene Creed as expressing the fundamental doctrine of the Christian faith, the conference does not suggest any creed as a basis of Church unity, but leaves confessional questions for further consideration. Yet, in view of our knowledge of each other's doctrinal similarities, history, work and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life and calling men unto one holy fellowship, and as one in regard to the great body of doctrine of the Christian faith, one in our teaching as to the love of God, the Father, the Son, and God the Holy Ghost, in our testimony as to sin and salvation and our homage of that divine and holy Redeemer of men; one in our call to the purity of the Christian life, in our witness to the splendor of the Christian hope. We frankly recognize that we differ as to methods of administration and Church government, but we unite in holding that these differences do not invalidate an assertion of our real unity in our common witness to

the gospel of the Christ of God; that in planting the Church of Christ on Chinese soil we desire only to plant one Church under the sole control of Jesus Christ, governed by the word of the living God, and lighted by his guiding spirit."

At last we have begun to see in our day, in the greatest mission field of the world, a realization of that unity for which our Savior prayed. What are we that we should stand in the way of the consummation of our Lord's last great prayer! Do we say that we are attached to what lies behind us? Well, gentlemen, the past is a great thing, but it is not as great as the future. It is not disloyalty to the past to believe that it did not exhaust God. There is no disloyalty to the past in believing that the future is to be greater than the past. The worst disloyalty to the past is to mistake it for the future, and to think of God as exhausting himself in the achievements of the past. No, he is calling us to larger and greater and richer things now in our day. And he is drawing us together in these common activities of his kingdom in order that through these he may make us one at last in the fulfilment of the desire of his Son.

And now, last of all, just a word about the lesson and appeal of all this to us at home. For one thing, the unity which has been already attained on the foreign mission field is showing us how practicable a thing unity among Christians is. If it is possible for the Northern and the Southern Presbyterians to be one Church in Korea and China and Japan and Mexico and Brazil on every mission field where they are, and the Northern and Southern Methodists in Japan, if it is possible for these to be one in the midst of the pagan atmosphere of the non-Christian world, why under the same skies of God should it seem impossible that they should be one in the Christian atmosphere of our own

land? (Applause.) That which God's Spirit is able to do in welding together the separated bodies of his children in the non-Christian lands, the spirit of God is able to do here in our own land of America. That is the first lesson.

The second is, that not only are these conditions on the mission field revealing to us the possibility of unity; they are revealing to us also its duty. There are many men out on the mission field who say that they do not feel free to come together with other Christians until the people at home have come together. Why should we throw the burden of solving one of the most difficult of all of the problems of the Christian Church upon these men who are already facing all of the problems of the evangelizing of the non-Christian world? Why should we compel them to solve also the age-long problem of the Christian Church at home? If it is their duty to unite in the face of their great problems there, have we no great problems here that demand of us the same duty of union? As we stand looking out at the appalling problems that confront the Christian Church in America, are there any reasons for unity in China that are not valid also in the United States?

And, last of all, what we are seeing on the mission field reveals to us the only possible method of union. It is by the uniting power of a great common task. There are two ways in which you can deal with the problem of Church union. You and I belong to different Churches. Well, we can sit down together and discuss our differences. I can invite you to look at what I believe, and you can invite me to look at what you believe, and, fixing our eyes upon one another and upon our differences, I suppose many centuries will pass before we shall ever be able to adjust them. There is another method that you and I can pursue. If we will refrain from looking at one another alto-

gether, and both look away at Jesus Christ and the great task that Christ has given his Church to do, and move steadily towards him and towards that task, it is a physical, as it is a moral, certainty that we will come together. Just so surely as we unite ourselves as we are doing here in loyalty to a common Lord to whom we look in the faithful performance of one great common task, just so surely shall we find ourselves come together into one.

The mission enterprise is showing us also the power of fellowship in difference, to dissolve that difference. I wish I had time to read to you a charge which Bishop Brent delivered to his clergy in the Philippine Islands several years ago, in which he spoke of this very matter, of the way in which, if men will only come together, men who are brothers, men who down in the depths of their hearts know that they are brothers, if they will only come together in fellowship, conscious of the gifts and graces that God has given to each which the other needs, that fellowship will in time dissolve their difference of opinion and they will find themselves united by a bond of love far more real, far more lasting, far more penetrating, than any bond of merely intellectual similarity of view.

And, last of all, missions have shown us that the supreme method of union is not adaptation at all, but transcendence. We are not going to adjust our theologies by tearing down one and building up another until we have got them to agree. You never will adjust the conflicting theologies of men in that way. They are only going to be reconciled at last in God when men rise up unto God. Then they will not so much have united or adapted their views one to the other; they will simply have transcended their differences, and will have found themselves one in the unity of their great binding and uniting life in God. What

we need here at home and everywhere is not tinkering with our Church institutions, is not the effort to adjust and adopt the bodies of doctrine in which we have encased the convictions that our fathers held before us. It is this: That our life should be lifted up higher and higher and higher into God. We will find our separations bridged in the upper air of a loftier fellowship with God. Once we lose ourselves in the riches of the love of Christ, we shall not need to consider our differences in order to unite. We shall have forgotten them, in the rich discovery of the unity of our life in him for whom we have been doing—thank God he has drawn us together in this Movement for the doing of it—for whom we have been doing his great and common task of making his gospel known to all of his sheep throughout the world that we and they might be "one flock and one Shepherd." (Applause.)

Chairman Marling.—Let us rise and reverently repeat the Lord's prayer with Dr. F. L. H. Pott, of Shanghai, who will dismiss us then, with the benediction.

After the benediction by Dr. Pott, the Congress adjourned.

AN ADEQUATE SYSTEM OF CHRISTIAN EDUCATION IN NON-CHRISTIAN LANDS

THE REVEREND JAMES L. BARTON

THE DEVELOPMENT OF A MEDICAL PROFESSION IN THE FAR EAST

M. D. EUBANK, M.D.

THE STEWARDSHIP OF LIFE

THE REVEREND F. A. KAHLER

THE IMPACT OF THE WEST UPON THE EAST MUST BE CHRISTIANIZED

ROBERT E. SPEER

MORNING SESSION

FRIDAY, MAY 6, 1910, 10 A.M.

Chairman Marling.—We shall be led in our morning devotions by Bishop C. K. Nelson, of Georgia.

Bishop Nelson.—Let me ask you to consider briefly the lesson of the talents.

The parable of the talents.

Let us pray. Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, turn the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee and worthily magnify thy holy name. Stir up, we beseech thee, the wills of thy faithful people that they may plenteously bring forth the fruit of good works and may be by thee plenteously rewarded. Keep, O Lord, thy Church, by thy perpetual message and because of the frailty of man that they cannot but fail, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation.

And do thou, who didst send thy Holy Spirit, teach the hearts of thy faithful servants by the same Spirit to have a right judgment in all things and evermore to rejoice in his Holy Spirit through the merits of Christ Jesus our Savior, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

Chairman Marling.—An Adequate System of Education in Non-Christian Lands is the subject of the

address of Dr. Barton, of the American Board of Commissioners for Foreign Missions.

AN ADEQUATE SYSTEM OF CHRISTIAN EDUCATION IN NON-CHRISTIAN LANDS

The Reverend James L. Barton, Boston

At the outset, let me say that the Church does not believe that the world can be Christianized through education. And let me also add that when we speak of the non-Christian world we have in mind a thousand millions of the people of this earth, including Japan, China, India, the Turkish Empire and Persia, besides other non-Christian lands. We should also bear in mind that six hundred millions of that one thousand millions look to the continent of North America for their Christianization, and of that six hundred millions, as Mr. White so eloquently told you the other night, five hundred forty million are looking to the United States alone and to the churches represented in this Congress. With these fundamental facts in mind we will now turn to the question of a Christian education for the non-Christian world.

First, let me state that a modern education for the non-Christian world is inevitable. We have not that question to deal with this morning. The East has already awakened, and eight hundred millions of the thousand millions of Asia have aroused themselves to the need of a modern education. This revival of learning in the East is not simply for national protection from the encroachment of the Western world, but for their own political advancement among the nations. We are all familiar with the manner in which Japan

has laid aside her old traditions and established a system of modern schools throughout the empire. We know how China is throwing off her old conservative ideas and putting in place of the system of education followed for a thousand years, modern Western learning, which, in itself, constitutes the greatest intellectual revolution this world has ever seen, and the import of which no one can grasp at the present time. The Turkish Empire, the last of all that we would expect to adopt modern education, has emerged from her conservative seclusion and is planning to-day for a new system of schools for her subjects of all races and religions. Recently in the Mosque of St. Sophia in Constantinople was delivered an address by one of the leaders of the Young Turk Party to an audience that filled that great mosque to the limit of its capacity. This address was later published in one of the leading Mohammedan papers in Constantinople. The speaker, Eshref Edib Bey, said:

"In an epoch when all the inhabitants of the earth are advancing into new realms of science, in a period when all cities and all nations are going through an evolution toward a final ideal, let us escape from this laziness which has caught us in its grasp. Let us free our lives from this dark veil of ignorance." (Applause.)

This significant utterance represents the new life which is permeating that old empire to-day. The East is to have and is securing modern education, and will obtain it whatever we may do or say.

I wish to call your attention to two points wherein this modern education that the East is now acquiring for itself is fatally deficient.

It is fatally deficient in that it does not give proper place to the education of women. We are all thoroughly conversant with the fact that no nation or

people can rise above the position which its women hold in the society and life of the country. It is only by the intellectual and moral elevation of the womanhood of any land that the land itself can become permanently exalted. In India within sixty years, a leading Hindu remarked: "From the beginning of the world it has never been known that a woman could read." A few years ago a leading Indian with whom I was in conversation on the subject of the education of women said to me: "Educating a woman is like putting a knife into the hands of a monkey." Within this generation, in the Turkish Empire, it has been a common saying throughout the eastern and interior districts that a woman can no more learn to read than a donkey, and that educated women would be as useless as educated donkeys. From people who have in their traditions beliefs like this we cannot expect earnest effort for the establishment of schools for girls and an adequate elevation of their womanhood.

The second deficiency that I would mention is that modern education is driving religion out of the minds and hearts of the people of the East. A few years ago in Japan, one of the leading officials of that country and one of the effective promoters of modern education, said to me: "We have already passed beyond the realm of religion. All religion is superstition, and by adopting modern education we lay aside our old superstitions; we rise above religion." You go into China to-day and you will find the great temples, especially in the north, rapidly being converted into schools. Two or three years ago I was in one of the great modern schools in a large city in Central China. A large temple occupied the centre of the school grounds. I asked the superintendent of education in the city what they had done with the gods of the temple. He replied: "We have nailed them up in that

little room over in the corner. We do not quite dare to throw them away now, but in two or three years, unless a protest is raised, which we do not expect, we will destroy them, and then we shall have another class-room." In many places in China in order to make room in the temples for modern schools the gods are burned, thrown into the sea, or concealed in some dark corner where they are not only out of sight but pass quickly out of the minds of the people. What is more strange, after diligent inquiry I failed to find a single instance in which the people had raised a protest. I have been repeatedly informed by leading men of China and India that those educated in modern things never visit the temples or take part in any form of worship.

Are you aware what the loss of the restraints of religion will mean to all the great East? I would rather see Japan a devout worshiper of Buddha; I would rather see China following in reverence the precepts of Confucius, and in regular attendance upon the various shrines of its religion; I would rather see India following out with great precision the tenets of its Hinduism; I would rather see the great Mohammedan world pray five times a day with head bowed toward Mecca than to have the whole great East deprived of the restraints of a religion! Such a condition would be a menace to the civilization of the whole world. Modern education alone strikes a deadly blow at the religions of the East, and offers nothing in its place.

We ask what would be the condition of the great East educated along modern lines but without a religion. Ask the leaders of the penal institutions of this State or of any other State what class of criminals they most dread and fear. Ask the detective forces throughout the length and breadth of our country what kind of law-breakers give them the most trouble, and

they will tell you every time that it is the educated criminal. A man without religion but with full power of education has thus mightily increased his power for evil without bringing at the same time into his life the restraining influences of a religious people. With an undeveloped moral character he has become a force in society, which force he is liable to use against society, against the Church, against morality and religion, and for the promotion of evil in the world.

We are, then, face to face with the fact that the East is coming into modern education, and we must decide whether that education shall be so tempered with Christianity that as the old religions are displaced, in their stead will come that religion which appeals to the brightest intellects and is able to save not only the individual, but society and the nation.

We come, then, to the remedy of the present situation, and that is a Christian educational system for these countries. Let me call your attention in the first place to the fact that modern missions during the last century, and especially during the last missionary generation, are in a large measure responsible for the introduction of modern education into the non-Christian world. Dr. G. F. Verbeck and his colleagues in Japan trained in their schools members of the families of princes, children of the Samurai, and young men who have since become the makers of new Japan. These men not only introduced modern education, but side by side they also taught the fundamentals of Christianity. The leaders of modern Japan to-day studied in these Christian schools history and constitutional government and the gospel of Jesus Christ. Such teaching by such men has led Japan out of its old life and tempered the new Japan with a spirit of Christianity. (Applause.)

The missionaries were the first to enter China and

endeavor there to establish a modern system of education. China's old system had without question great educative value, but it had shown itself to be incapable of helping China to stand shoulder to shoulder as a nation with the Christian nations of the world. Missionaries carried the Bible together with the mission school of all grades into widely remote sections of the country. But it is only within the last decade that China really awakened to the possibilities of her national life and began to establish a modern education for herself. In America there is a Chinese Student Association composed of Chinese young men who have come to America for an education. The secretary of this association recently told me that eighty per cent. of the Chinese students in America received their impulse for a modern education in mission schools. It is the missionary who has carried with his Christianity the principles of modern education, not only into the countries already named but into India, Burma, Ceylon, Turkey, Persia, and other great Eastern countries.

Missions have developed already an extensive and mighty educational work. I hesitate to give you the figures for fear you will feel too complacent. Are you aware that in the mission schools in non-Christian countries of the world to-day there are 1,200,000 children of those lands studying Western learning, but always under Christian influence? We can hardly grasp the significance of this number. We have talked of six hundred million to be evangelized by North America. We now speak of 1,200,000 youth of the East studying in Christian schools. We must use comparison in order to grasp the extent and influence of these great figures. The fastest express train requires from eighteen to twenty hours to travel from Chicago to New York. Other trains also of speed require a longer time, and yet it is less than 5,000,000 feet from

Chicago to New York, less than 60,000,000 inches. Since the birth of Jesus Christ in Bethlehem there have passed less than 700,000 days, only 16,732,000 hours, only about 904,000,000 minutes. And we are talking of more than one million students in Christian schools, and a thousand million of the non-Christian world yet to be reached in this generation with the saving gospel of Jesus Christ.

If the twelve hundred thousand students in the non-Christian world now under Christian instruction were placed in line, one student every yard, they would extend 639 miles and would require 33 days to pass a reviewing stand at the rate of 3,600 each hour, and moving without abatement for 10 hours each day. This number of students would fill 201 Chicago Universities; 240 Harvard Universities; 348 Yale Universities; 638 Oberlin Colleges; 911 Colorado Colleges; 2,272 Amherst Colleges. We are aware of the mighty influence the three great universities, Chicago, Harvard, and Yale, exert upon the life and character of America and of the world, and yet in these mission schools of the East there are 82 times as many students studying to-day as there are in these three universities taken together. These students in the Christian schools of the East are not all of college grade by any means. They are in all grades, but in every case they present a mass of youthful minds, alert, pliable, teachable, and from these schools will go forth, necessarily, the men and the women who will put the stamp of their influence and leadership upon the non-Christian world. These mission schools are filled to overflowing, and the most of them are so crowded that no additional students can possibly be accepted.

These schools are wholly inadequate to meet the present demands and opportunities of the East. They are overcrowded to suffocation, and are turning away

students daily. With all the number now in attendance they are giving a Christian education to only one out of 166 of the youth of the East, now of school age. Let us assume that we have here on the platform this morning a young man eighteen years of age, intellectually equipped to enter college, having in his pocket $3,000 to meet his college expenses throughout the entire course. He is ready to go anywhere he will be given the education he desires. Then suppose we should ask this audience of men that every one who knows of a college who would take that boy and train him on condition that he faithfully meet the requirements of the college and pay the tuition, is there a man in this audience who would not be able to recommend one, yes, at least ten of these institutions which would quickly and gladly receive the boy? Is there a college or university in this whole great America that would not be ready to compete for that boy with the assurance that they would furnish him a roof under which to sleep, a seat in the classroom to recite, and instructors to lead him in his educational career? I know of none. I do not believe there is a man here who could not speak of ten such institutions to take that boy.

Suppose that boy was in the East, alert and eager for a modern education. In him are the potentialities of leadership and of power for his people. We will assume that he comes from China. In his pocket is the money to pay the tuition, and in his heart is a burning desire for education. He feels in his veins the power of leadership and ambition for his country. He comes to us and says, "I am seeking a modern education. I am ready to take it under Christian instruction. I will pay all the tuition asked." We should be compelled to say to that boy, "There are 200 children in China like yourself ready for every place which a Christian

school can offer." If he were in India there would be 143 looking to the one place, if in Turkey 184. But taken throughout the entire great non-Christian world that boy has one chance in 166 of securing a modern education under Christian leadership. Are you ready to say to that young man into whose heart God has put hope and ambition and inspiration for new things, and which is pulsating with the desire to serve his people and his country, that he must wait one or two or more generations before the Church will train him for the place to which we must believe God is calling him?

The people of non-Christian countries are ready for modern Christian education. I recall this morning a journey down the Min river in the province of Fukien, China, some three years ago, stopping at one of the interior walled cities at about the noon hour, there came on board our little river craft eight Chinamen finely dressed in silk with a long petition which they had drawn up for the Christians of America. The petition was signed by something like one hundred names, and the burden of it was that Christian teachers should be sent to their city. (Applause.) I stood not long since in a village of India. There were gathered in the open plaza in the center of the village perhaps a hundred or more Hindu children, bright-eyed and eager. The head-man of high caste took me to one side and said: "We wish a teacher for these children. They are not learning to read; the situation is deplorable." I said to him: "Man, are you aware that if we send you a teacher he will be a Christian?" The reply was: "We would expect it and desire it. We are willing our children should receive their education under Christian teachers. We are willing that our children should become Christians. We are too old to change our religion."

In the Turkish Empire, after the new regime had been established, a Mohammedan mother took her boy to a Christian school that she might enter him as a student. She was informed by those in charge of the school that there was no place for him, the school was already crowded to overflowing. After pleading in vain the woman said: "For six years I have waited and prayed for the time to come when I could put my boy into this school. Now my prayer has been answered and I find the door of the school closed against him." That is only one illustration of a condition which widely prevails in the non-Christian world. We have been compelled to reply that "We cannot send the teacher you ask nor receive all the pupils you offer." They cannot understand it. They interpret our "cannot" to mean "will not." The call from all these countries for Christian teachers in all departments of education is constantly increasing. Dare we tell the East it has got to wait an appreciable length of time?

The East is realizing more than ever before the importance of moral training for her youth. I hold in my hands a prospectus of a new school recently launched in Constantinople by the Turkish authorities. At the head of this new school are some of the chief leaders of the Young Turk Party. This prospectus announces that the purpose of the school is to train "young persons with firm wills and upright character." Again it says: "The school will strive to develop the physical, moral, and intellectual faculties of the pupils." Again: "The chief aim of the school is to form character and make men." This is a new declaration of Mohammedanism because of conclusions reached after years of experience with a religion that hitherto has put no emphasis upon character, but all emphasis upon profession.

Recently in China the government officials have of-

fered high positions in their government schools to Christian missionaries. In Albania within the last few weeks a missionary was asked to take the head of a great normal school to be financed by the Albanian chiefs. Native princes in India have turned to missionaries in recent years, asking them to plan and execute a system of education for their people. And this has grown out of the recognized fact that the students in Christian schools possess character that no other student possesses, and a moral worth that makes them an unusual power in the community.

We have only by way of suggestion here laid before you the task put upon Christendom. Allowing for non-competent and inefficient children, there are to-day in the non-Christian world not less than 100,000,000 children of student age who are looking to the Church of Jesus Christ represented in this Congress for their Christian education. They are available to-day and are ready to receive their education at the hand of Christian teachers. Within this body of youth is wrapped up the future of the East. They possess potency and power of mighty leadership, and we can rest assured that they will be leaders whatever their training.

The Commission appointed by the Edinburgh Conference to investigate the subject of education in mission countries reports that a very large proportion of the best moral and spiritual influence centered in mission schools. A great part of the harvest has been due to the mission schools. We have, therefore, the promise of unlimited returns, not only in this present generation and during the very hours of the instruction, but we know that under every law of man and God that student body trained in this student generation will make men and women who will shape the thought and society, moral life, and spiritual experiences of the

great non-Christian world in a generation immediately following. Do we dare tell this waiting student generation of the East, the one generation we can reach, that we are not ready to respond to their call and fit them for Christian leadership? We certainly cannot say that we are unable to respond. If the Christian Church will increase its contributions of money and men for the support of missions fourfold and will allow that increase to expand naturally as the years pass on, we can, without question, reach with Christian influence practically the entire non-Christian student population of this generation. (Applause.) And if we accomplish this we shall have made possible an imminent evangelization of the world.

We members of this great Congress need in the secret of our closets and from the depth of our hearts to pray, each one of us, "O Lord, help me." For the moment let all things else pass from our minds and let that prayer go up from our heart. But if we are followers of our Lord Jesus Christ we cannot stop there, but must broaden our prayer to "O Lord, help me to help others." But we must quickly pass to the other stage, which represents the full and rounded prayer of a Christian: "O Lord, help me to help others to help themselves." And when we have helped the great non-Christian world to help itself to modern education under Christian leadership, the kingdom of Jesus Christ will have been established throughout the earth. (Applause.)

Chairman Marling.—The Development of a Medical Profession in the Far East will be spoken to by Dr. M. D. Eubank, M.D., of China.

THE DEVELOPMENT OF A MEDICAL PROFESSION IN THE FAR EAST

M. D. Eubank, M.D., of China

Mr. Chairman, Gentlemen of the Convention.—While I shall talk on medical education and medical work for the non-Christian world, I shall use illustrations from China, where I have been working. I want to call your attention generally to some of the ideas prevailing among the people among whom I work regarding sickness. I can do this better by dealing in the concrete.

One day my old teacher came to my hospital in China and he said to me, "Doctor Eubank, I want you to come up to my house." I said to him, "What is wrong in your house?" He said, "I think the evil spirit has got in." I asked him why. His reply was, "I am sick; my wife is sick; my children are sick." It would not prove to many of you that evil spirits had gotten into your house if sickness had gotten in. It had proved it to him. I went with him and I found the cause of his sickness, a cesspool in his house with reeking life that had been there for months. He thought that had nothing to do with the sickness in his home. It is not every man that comes from Missouri, but there are a great many people that have to be shown just the same. (Laughter.) I said to him, "We will prove this case." We cleaned out the cesspool, we used some lime and I gave a few doses of quinine and the evil spirit went hiking out of that man's house. (Laughter and applause.)

Later on this man came to me again and I said, "What is the matter now?" "A child is being born in my home." They knew the trouble of that sort of

thing. I went with him and for thirty minutes was not allowed to interfere in the case until the neck of that child had been broken by the ignorant midwife that had this case in charge. Only until the wife gave very evident signs that she was giving away under such treatment was I allowed to take any part at all. Then the delivery was made. That was the beginning of the change of that old man's superstition. You could never have pounded it out of him without a practical demonstration of the fact.

I was called again into a home one night where another boy baby was born. Here again weakness on the part of the mother had caused the trouble. When I said to this father, "Instruments will have to be used," his eyes got as big as moons. He never had heard of such a thing, and he said that there wouldn't be any woman left. "Never mind," I replied. Now this man I am speaking of is a Chinese scholar. That man said to me: "Doctor Eubank, you will have to wait until I go downstairs and ask the idol about this business." (Laughter.) Do you think there is some sort of bondage there? I am telling you the story, not of one man, but of millions of men in China, and in the other parts of this world. He did not dare let an intelligent man treat his wife in an intelligent way until he had first gone down and asked the consent of the idol in the niche in the wall, before that thing could be done. The idol did not commit himself, (laughter), so he came back and said, "I will let you do what you think ought to be done." And we did it, with the result that this baby boy was born and the father's heart was happy that this baby boy was in the home.

In the afternoon I came back into that home to see how my little friend was getting on. One of the sleeves was pushed back on his arm and there was a peculiar eruption on it. I tried to diagnose it, but I had never

seen anything like it before. I pushed the sleeve up and there all over the arm was the same peculiar eruption, and then I looked at the other arm and it was the same there and all over his body. I turned to my native assistant and said to him, "What have they done with this child?" He replied: "They have punctured that child with a needle." This was not an eruption, but the puncture of a needle all over the arms and body of that child. I said to him: "Why did they do that?" He replied: "To let out the evil winds and the evil spirits." This child had been abnormally born; there was no other explanation in their dark minds that could account for this sort of thing, but that evil spirits had done it. I could tell you story after story, the background of which is just as dark as this.

Now, just one word about the Chinese physician. I have met a few of the Chinese physicians that knew a little about *materia medica* and symptomology. I have never met a Chinese doctor that had any conception of anatomy. There are other physicians on this platform and they can testify whether they have or not. I have never seen a Chinese doctor that knows anything about bacteriology, though he lives in the very atmosphere every day of his life. (Laughter.) They know nothing about the science of medicine as we understand it, and hence, their entire treatment is on a nonsensical basis.

I remember one day there came into my little dispensary an old woman suffering from an ulcer caused by filth. That is the right word; at least that will express it anyway. She had been to the native doctor and he had given her a dose, but had used no cleanliness. By and by she was advised to go to the temple; that there was an idol over there and if she worshipped that idol, it would cure her. She had gone and wor-

shipped the idol and came back worse than ever. Another woman told her to go to an idol over in another temple and she had gone there and worshipped, and you know the result. By and by another neighbor said to her, "There is a temple on the mountain top where there is another idol and that idol will cure you. And that old woman had dragged her poor body up the mountain to worship at that idol, but she came down like the woman in the New Testament you hear about, who every time she touched the doctor she grew the poorer in body and purse. By and by somebody said: "Have you been over to see the foreign devil at the East Gate?" That is my pet name in China. (Laughter.) "No, I have not been to see him." "Well, he is a doctor; go over and see him." And so she came over to see me and she held out that poor old hand, literally rotting off, and she said: "Foreign teacher" —got polite, you know, in my presence—"is there any ray of hope for me?" I said to her: "There is a ray of hope if you will stay here and let me treat that hand as it ought to be treated and take the medicine as I prescribe it." I can not tell you the story, what a good time we had as we treated that hand, and watched in a few days the color begin to change; and by and by, around the margin, the new flesh began to grow. The gratitude just began to take hold of that poor old woman, as she would point to the flesh and say in Chinese: "Red, red." She knew what that meant. O, the good time we had! I am giving you the story to let you see the background there in China. These native doctors know absolutely nothing about sanitation or cleanliness, without which you can never have a medical science. (Applause.)

Now I want briefly to call your attention to the sanitation in China. There isn't one single law, so far as I know, concerning the prohibition of the spread of dis-

ease. Lepers go at will on the streets. It is not an uncommon thing at all to meet a leper in China, just going around with their fingers and toes dropping off and pus here and there and yonder, anywhere. These men are hired in the stores oftentimes because they can be hired much cheaper than other men, and here they are wrapping goods up with their decaying fingers literally dropping off. Scarlet fever goes at will, smallpox, leprosy, all of that sort of thing. There is not a single prohibitory law. There is no sort of quarantine in the city. You can imagine what that means in a nation of that size. If it was a little country like America, where they did not have quarantine it would not amount to much, but think of a nation as big as China, where they do not have quarantine, and it amounts to something you see. You did not seem to take that joke. (Laughter.) Just the same, there is a little joke back of it. There is not a single one of these things in China. There is not a sewerage system in any of the Chinese cities that I know of. How long would Chicago live without a sewerage system? I suppose the fittest would not even survive at all here. The fittest do survive in China, but only the fittest.

I wish I could talk to you longer to let you see that background against which Christianity is throwing itself yonder in China. These four conditions, dampness, darkness, dirt, and devils everywhere. It is our business to go after that sort of thing. China will never get rid of these ailments until Christianity that knows God not only in revelation, but that knows God in the physical world, for God is in the physical world as well as in the spiritual world,—this bondage, my brothers of which I am speaking to you will never be lifted from that old nation of China, and the other nations of the world that are in bondage, until the Christian manhood of this world goes forth to preach the gospel

of Jesus Christ, and also the gospel of the healing of the sick bodies of men and women. (Applause.)

Now, what has been done? These doctors that you sent out from this country, that you did not think had sense enough to practise in Chicago, and other places, have worked for a hundred years. (Laughter.) Only those that could not make a living at home go out, don't you know. I am ashamed of you if you ever thought such a thing. I have been there. (Laughter and applause.) These few doctors, less than four hundred of us in China to-day, these few doctors, poorly equipped in their hospitals, poorly equipped in every way, poorly backed up, but despite the fact that they have been poorly equipped and poorly backed up by sympathy and by money, in one hundred years have changed the entire thinking of the Orient on this subject of western medicine. The whole of China has come to the point where they want western medical education. (Applause.) That is a victory that we want. It has been won.

Now what? All over China are young men and young women that want to be taught medicine. In 1907, at our Centenary Conference, the China Medical Missionary Association met and unanimously adopted this resolution: "We want at once a medical literature for China." I shall not talk about that; I hope some of you will feel moved to give us some money towards that when I come to see you later. But secondly, and most important, they adopted a resolution looking toward the establishment of a number of well equipped medical colleges in the large centers of China. In South China, in Canton, the center of about thirty million people; let us put one good Christian medical school down there. Up in east China, around Shanghai and Nanking, there is a district of forty or fifty million people; let us have another one there. In Peking, a

center of another thirty million of people; let us have one there. In Hankow, the center of another forty millions; let us have one there. In Chen-tu, with about thirty millions in that province; let us have another one there. You see we are going into the large centers. You ask, "Why go into the large centers?" There are several reasons. No one board will ever send out enough doctors, in order to give a decent faculty for any of these medical schools; but by going to the large centers where there are a number of boards at work it is possible by the union of forces to establish a well equipped medical school; hence we say, go to those large centers. That was the recommendation, and I hope that this thing can be done.

Now, may I just briefly give you the equipment of these schools at present. In Peking a medical school has already been established. We have to-day a faculty of seventeen. That is the largest we have in China. But I want you to understand now that while there are seventeen men on that faculty there are really only three that are giving their time wholly to the teaching of medicine in this school. The other fourteen are running hospitals, and dispensaries, and other things in the city, and cannot do much in the school; but that is the best we have in China. The next best is in Shanghai, St. John's Medical School. We have six or seven men there on the faculty; but these six or seven men are also running three hospitals in connection with the medical school. You can imagine how much time these men have for a medical school after they have taken care of three hospitals and a dispensary with a clinic of about forty thousand people a year. You can imagine how much time they will have left. At Hankow it is a little better; we have four men on the faculty up there, and these four men are trying to run three hospitals in addition to their medical school, each

one of these hospitals having from fifty to one hundred beds, so what little time they have left from their medical school they put in on these hospitals, or *vice versa.* (Laughter.)

Now, that is the condition; but the thing is ripe, my brothers, to go into China, and what I am saying of China now I want you to understand will apply to some other countries. It will apply to Turkey. It will apply to Persia. It will apply to regions in Africa. It will not apply to India, because the British Government is there and is doing considerable medical work over there. It will not apply to Japan, because the Japanese Govermnent is educating the people along these lines. But it does apply to China, and Turkey, and Persia, and portions of Africa. There is a great opportunity to-day for the statesmanship, for the manhood, for the unselfishness of the Christianity of America to invest its best thought, its best life, and its best energies to free the nations. And China, with these other nations, will never be free until their young men go out from institutions similar to those I have been trying briefly to set before you; until they go out intelligent men, knowing not only God in the spiritual realm, but knowing God in the material or physical realm, to redeem their people from this sort of slavery. (Applause.)

May I give you just one other illustration? I came into my study one day and there were a few Chinese in there. Some of our Christians, as well as some of the non-Christians, were sitting around. They were talking about a fox. I can understand fox. They were talking about a certain hill; I knew the hill. I knew it was called Fox Hill, but every now and then, as they talked on about their fox, there was a jump and I lost the story. I tried to catch on, but some people travel slowly, you know. (Laughter.) I rather sus-

pect maybe that is true in America in our missionary business. (Laughter.) But anyhow I was traveling a little slower than they were and I did not quite catch it all. When they had gone out I said to the native pastor, "Explain to me this fox story." He said, "Don't you know that fox story?" I said, "No, I don't know that fox story." He shrugged his shoulders and smiled a little and said: "That is folklore." I knew what that meant. Then he told me the story. Every neighborhood has its fox. There is a fox lives out there; but you can never catch him; you can never shoot him, you can never destroy him. If that fox gets mad at you, what does he do? He comes along the street and he is a beggar, and maybe he will just scatter measles all along everywhere, and that village has the measles because the old fox has changed himself into a man and scattered the measles around, or smallpox, or any little thing like that, because he is mean, or because he is mad at somebody. Or the next time he changes himself possibly into an old woman, or any sort of a thing; because he can change himself into what he pleases. Now, there were some of our Christians believed in that fox story as much as the heathen did. How are you going to get that sort of a fox story out of their minds and thoughts? I don't know but one way, and that is, you have got to teach that some imaginary fox does not make people sick, but the breaking of the laws of God. It is going to take knowledge to displace that sort of thing.

It is impossible to ship out enough doctors to treat all China. At the same proportion we have in America it would take 750,000 doctors for China. Do you think there is any hope for that sort of thing? No, the hope is that we shall plant a few well-equipped, thoroughly Christian medical colleges in China, back them up, and teach the young men and the young women to go back

to their own people. And thus, and only thus, can you ever bring relief and break the bondage of these nations that have been bound for all these centuries. (Applause.)

Chairman Marling.—This morning before coming on the platform a gentleman came to the room back of the stage and handed me a night-letter telegram which had gone, he stated, from a delegate of this Congress to his mother. I will not read his name, but I am at liberty to read a portion of the telegram. But this is the telegram addressed to his mother:

"Have decided to undertake the support of a medical missionary in China for the next five years, and will make this offer to the Southern Baptist Convention, assembled at Baltimore next week." (Applause.)

Those of you who heard Governor Stubbs of Kansas yesterday were very much enlightened and tickled and amused; but he was so modest that he did not say that he had very recently decided to support his own missionary on the foreign field. (Applause.)

Chairman Marling.—I have much pleasure in introducing Dr. F. A. Kahler, of Buffalo, who will speak on The Stewardship of Life.

THE STEWARDSHIP OF LIFE

The Reverend F. A. Kahler, Buffalo

We have had the practical questions before us. It seems that I have the whole question before me. The practical questions are a part of this and this is the whole of every practical question. We are stewards.

The steward is not a slave, but a trusted agent, a representative, a trustee. The Lord of our steward-

ship gives us talents, vast values, not pence. We are accountable to a person, not to an idea, not to a principle, but to a prince, the Prince of Life.

We are to administer this trust in the spirit of the Lord we represent. We are stewards of the world. God gave us this earth and told us that he had made it for us, and told us to take it, dress it and possess it. And men have attended to the material side in such a way that we are proud of what they have achieved. Those who have learned the fact of stewardship from him are the men who have sped to the front. Christians are the stewards of the world. This land was for centuries in the stewardship of those who have been sung in poetry as the children of the forest, the braves of the world. Their stewardship was unfaithful. God opened to the world his Word and gave this western continent to the stewardship of those who heeded it. They established it on the foundations of the freedom that he taught; the skulking, scalp-hunting savage withdrew and the true steward of the land began to dress it, and from the wilds that were in this Fort Dearborn a few years ago up to the conditions that we find here to-day there has been, in the providence of God, a vast development. The stewardship has shown well.

When we think of the development of the material, we have reason to be proud of what men are doing; that the stewardship is well looked after. Stewardship in life means the stewardship of this earth, and we have some foreshadowings of the upper paradise in the garden of man's working here.

But, friends, are we satisfied with that? Ours is not simply a stewardship in life. It is stewardship of life. Life itself is something more than material; something above it and beyond it; something beyond it and after it. The life that has been given to us is a

mystery in its origin, a mystery in its nature. We are trying to find out what it is, but we shall look a long time before we find it with the microscope.

We look to the living One who gave it and gives it. As his stewards we distribute it. The life of the past, by the stewardship of those that were before, has been transmitted to us, and we touch the past. The life that we are now touching is not only distributed through all the present earth. It is transmitted to the future. You say, "This is the only generation we can reach." Yes, friends, if we do not reach this generation we shall reach no other. But if we do reach this we shall reach every other. (Applause.) We have a stewardship of life, and we defy all death to stop it when we have laid hold of what God has in it. "The only generation we can reach!" We will reach it, and by it we will stand with St. Paul as he has reached all intervening generations, and, hand in hand with him, we shall reach all the generations that will come. (Applause.)

Now, if we are stewards of life, we are answerable to a Person that is the Lord of the steward. He gave us not the paltry outfit of a beggar. We have talents. That is a King's trust. No farthings, no pennies. We have a King's gift. We have a King's privilege. We stand not simply in his fields, in his heritage. We stand representing him. "He that heareth you heareth me." We carry his word and are responsible to him. We are responsible not to an idea, not to an ethical principle. O pitiful thought! An ethical principle! An ethical thought. You gentlemen who have come back from pagan lands will find some idols here. The trouble with our idols is that they are only names; we have not given them even ivory bodies. Ethical ideas, and the libraries filling with books about them!

You and I are not worshipping philosophies or the-

ories. We are worshipping the living God. (Applause.) In him we move and have our being. There is philosophy in religion and God will make your philosophy bright for you if you seek it through your religion, but if you start with philosophy to build up a religion you will end in vapors of dreams. (Applause.)

We have a personal relation in our stewardship and it calls for an accounting. The highest thing in the world is personality. The nations that have made progress are the ones that have learned to say "Thy will be done." (Applause.) They who go out to conquer are those with a program, and in that program the will of the eternal God, our Lord. As we are stewards of his command and agents of his might, we will carry out his will. That is our stewardship, to accomplish the purpose of our God.

You say, "The evangelization of the world in this generation." "We can do it if we will." There is a certain amount of meekness that well adorns our Christian character, but there are counterfeits of that Christian meekness. "We are so little; oh, we are nothing." Are we? Very well! When creation was planned there was nothing, and God spoke into nothing and the mighty universe stood forth. We, you and I are nothing, but when God has spoken into us, a higher universe, a mightier kingdom, stands forth, and who shall dare to say we are nothing? We are meek in ourselves; but let us glory in our beloved Lord who has baptized us into himself, made us stewards of his mission in this world, and told us to take "the uttermost parts of the earth" as his possession and all the heathen as his inheritance. We rise and boldly say, "We can do it," for God says, "Mine inheritance;" you are my stewards. "All power is given unto me in heaven and in earth," and "lo, I am with you."

He who is with us wills that this generation shall receive his gospel. We as the stewards of his will resolve that it shall be and it will be.

We have our authorization, our equipment, our promise, "I send you," "I am with you," "Greater works than these shall ye do, because I go to the Father." We are in such close fellowship with him, our Lord, as his agents, that we can transmit what he gives; we may take power from him and give it to others. If we do not give it to others, we cannot take it ourselves. The wire that carries the electricity has no electricity until the circuit is completed. When we, in our stewardship, make the contact, the quickening power of God thrills through us. "The words that I speak unto you they are spirit and they are life." If we take that word unto the uttermost parts of the earth, the word will live in us, and we shall have the quickening power of God's electric currents in our personal experiences, in our home work and in our own home life. That is certain.

The bread of the miracles was to be distributed. The joy in what the disciples ate was as nothing to the joy in what they gave to others. The bread of miracles that God has given unto you and me has made wonderful changes in the heathen world, of which we have been hearing much during these blessed days. That bread of life, that word of God, has been handed to you and to me to be handed on. You heard the other evening how in the great India famine the telegrams were sent and twenty-four hours after the order was given in America the starving in India were feeding upon the bread sent from God's people in this distant world.

Suppose the operator had not delivered the message! O the horrors of starvation! The head of the kingdom of the bread of life has had his message lying

on our desk for nineteen centuries! Not to give bread to poor, starving, withering bodies in that dreary, dark life, but to give the bread of heaven and the light of God and the joy of the upper world and the glories of God's love to those that were famishing in soul! And we forgot to send the message! We neglected to deliver it! That supreme will of God, manifested in our life, and in our appointment as his mighty agents, has helped us to do a little, and we stand amazed. We are encouraged now when we see the large returns. Why were we not brave when there were no returns? We believe when we see. The Lord gave Thomas a lesson, and you, and me. "Blessed are they that have not seen and yet have believed." How many of those great heroes that went abroad did not see and yet believed!

Africa is dark. Down there they found some diamonds in the dark clay. The fortunate gathered them and they deck the crowns of the potentates of Europe. Poor Moffat, and Livingstone, and Stanley, and Hannington, and Hugo Hahn never found any of those diamonds. But they knew they were the stewards of God's life, and out of that darkest continent they gathered from blackest earth some living diamonds that shine eternally in the crown of the King of Kings and Lord of Lords.

We are only stewards, but we are stewards of life. Are you sorry? We look at that inscription, "Unto him shall the gathering of the nations be!" Is that a beautiful sentiment? Friends, that is the declaration of him who tells the kings of earth to drop their scepters and they obey. It is the word of him who fixed the program for the passing of the ages. The nations shall be gathered unto him. Are you and I having a share in ushering them in? It will only be a day or two and we must go. If the yellow races were ever

to be gathered into Great Britain or the United States by the power of conquest, what would the history be? Fields drenched in blood, the world's coffers drained, seas strewn with wrecks, unnumbered homes draped with mourning! As agents of Christ we take his word, we wreak his vengeance on those people, we drown their slaughter in his forgiveness, we give for Boxer butcheries, in seven following years, twice as many Christians as China ever had before. We will raise "the yellow peril" into a golden glory about the throne of our Lord, who says, "Father, forgive them." The Chairman says I have two minutes more. The great Presiding Officer of the world has not said how many minutes more you and I have. Fellow-Stewards, let us be faithful.

Chairman Marling.—There has come to the platform a letter addressed to me from one of the delegates, suggesting that we have a word of prayer for King Edward, on account of his illness. After the address of Mr. Speer, without any further announcement, I request that the audience shall then rise, and Rev. Hotchkiss will lead us in prayer for King Edward. We will repeat the Lord's Prayer, and Rev. Hotchkiss will pronounce the benediction.

There are few men that could speak to the subject that is now to be discussed, "The Impact of the West Upon the East Must Be Christianized." Among those few with statesmanlike mind is our good friend, Robert E. Speer, and he will now speak.

THE IMPACT OF THE WEST UPON THE EAST MUST BE CHRISTIANIZED

Robert E. Speer, New York

The Impact of the West upon the East must be Christianized. We imply, then, that it has not been Christian. Are we prepared to admit that? Without qualification, some of us are not prepared to do so. We believe that the net result of the dealings of the so-called Christian nations with the non-Christian world, with all the evil that has seamed and defaced that contact, has been for good. We believe this for two reasons: first, because we believe in God and that God has been governing the world, and that he has not allowed these relations between the different races of men without himself participating in those relationships, and seeing to it that the great purposes of good which he had formed for men, were not altogether frustrated. We are sure that in spite of the evil that we see through the world, the development of man's life has not slipped between the fingers of God, and that in the ages past he has been leading on his world.

We believe it in the second place because we can see all over the non-Christian world the penetrating and creative influence of great Christian principles. It is not the same heathen world on which we look out today that our fathers looked out on one hundred years ago. Great Christian principles of morality, equality and justice and its new idea of God have been slowly making their way into the thought of mankind, and deeply as we lament all the evil that has defaced our past relations with the East, we still rejoice that God has overruled this, and that we ourselves can see the slow fashioning of the nations to a better and truer life.

But when we have said this, then we are prepared to admit that there are still, as there have been in all the years, great non-Christian elements in the impact of the West upon the East, which must be Christianized. We recognize clearly, and confess with shame, that in our political impact upon the non-Christian world, there have been radically non-Christian elements. There is no time here this morning to make the detailed confession. Those great wrongs from which the Chinese Empire suffered before the Boxer uprising are a sufficient evidence of the non-Christian character of much of our dealing with the non-Christian world.

I recall an article in the "*Nippon Shimbun*" commenting on the curious notions of humanity and honesty displayed by the West toward China in the proceedings which led up to the Boxer storm. The "*Japan Mail*" summarized the article at the time.

"The ethics of Westerners are to the '*Nippon*' very inexplicable. It proceeds to quote Chwang tze on the European politicians. The sage was asked whether morality existed among thieves. He replied much as follows: 'Is there any place morality does not exist? The five virtues are all exemplified by thieves. In perceiving that there are treasures in people's houses, they show *sagacity*. In each striving to be first to get into a house, they display *courage*. In not striving to be the first to escape from a house, they show a *regard for what is right*. In determining whether a house should be entered or not, they display *intelligence;* and in the consideration they show to each other in dividing the spoil, they display *benevolence*. Without these five virtues no big robbery would succeed.' This applies to the doings of Europeans on the neighboring continent. If this conduct is to be the standard of humanity, a pretty low level will be reached."

And Dr. Kato, of the Imperial University in Tokyo,

discussing at the same time the evolution of morality and the law, held that the example of Western states show that they do not recognize any universal ethical principles, are indeed unqualifiedly un-Christian in their dealings with alien nations.

When a great empire had practically not a single port left in which she could anchor her own fleet along thousands of miles of seacoast without getting the consent of a foreign power; when she heard the whole world talking about her dismemberment and the partition of her territory among foreign nations, we cannot wonder that that nation and the neighboring nations failed to discern in the political attitude of the West a Christian spirit toward the non-Christian world.

In the second place, there have been in our trade impact on the non-Christian world, great un-Christian elements. One needs only to recall the slave traffic. Thank God, a thing of the past now, but with its memories still living. One needs only to remember that little canoe drifting out from shore to sea in which the body of Coleridge Patterson was lying with five wounds upon it, like the wounds upon his Master's body, and two fronds of palm crossed upon his breast, an expression of the wrath of the South Sea Islanders against the Christian traffic in human flesh, to realize with shame the devilish elements that have stained much of our intercourse with the non-Christian world. And there are still the opium trade with China and the rum traffic with Africa.

In the third place, there have been non-Christian elements in our personal impact upon the non-Christian world. Some of you have doubtless read recently a very interesting but a very sad book written by a graduate of one of our Western universities, who went on a tramp around the world, and who, penniless, made his way across Europe and across Asia and back to the

United States again, right down on the bones of life over all the world. I say it is interesting, because any such experience would inevitably be interesting; but also it is sad because of the instances of the domineering assertion of the sense of racial superiority, and of the way in which Western men by the thousands have gone out over the Eastern world, and have affronted the fundamental principles of human brotherhood and equality. Again and again our personal touch with the non-Christian world has been radically un-Christian. I cite but one other illustration, of which I was reminded the other day, of a dinner given by the French Consul in a certain Chinese city, where, after the French Government had opened a hospital for the purpose of conciliating the people, the Consul invited a number of guests to a dinner, and behind every guest's chair he had thoughtfully provided a girl from one of the brothels, having been mindful, not of their tastes only, but also of their lusts. And that is unhappily no exceptional illustration of an ethical behavior that has been too common in our impact upon the non-Christian world.

And our civilization itself is not altogether Christian. We see in it here at home radically un-Christian elements. Our Lord himself is not Lord yet of all our corporate and organized life; and just so far as we carry our civilization, with its mingled good and evil, with its non-Christian elements tainting and defiling its Christian elements, over all the world, just to that extent is our impact upon the East non-Christian. It is that impact which must be Christianized.

Now, in the second place, how big is that "must"? We say that the impact of the West upon the East must be Christianized. How deeply do we feel that? Why must it be Christianized? It must be Christianized, first of all, because if it is necessary for every

individual to be a Christian in his relationships with others, it is necessary for every collection of individuals to be Christians in their relations to others. There are no different types of ethics, some for the individual, some for society, some for the nation and some for the race. It is just as obligatory for the nation and the race to do right as it is for the individual to do right, and to do right is to be a Christian; to live up to Christian principles, to embody in all our acts and relationships the ideals and the conceptions and laws and spirit of our Lord Jesus Christ. We are bound to do right in all our relationships with the East as nations and as races, just because we are bound to do right and to be Christians as individual men.

In the second place, our impact upon the East must be Christianized because we are moving out upon the East in very many different ways, and those ways are sure steadily to increase. Mr. Benjamin Kidd has pointed out in his little book on "The Control of the Tropics," that the efficient nations are certain to move out over all the world that is occupied by the inefficient peoples, to teach those inefficient peoples the secrets of efficiency and the lesson of stewardship of life and in life. And you cannot separate the different forms in which that movement of the West upon the East is taking place. They are all of them inextricably intertwined. And every one of them is bound to suffer or to benefit from the character of the rest. Christianity is sure to be damaged in its pure form of the expression in the missionary enterprise, by everything that is non-Christian in all the other forms of the movement of the West upon the non-Christian world. We have got to Christianize our impact from the West upon the East in the interest of our distinctively missionary propaganda. You cannot go out to the East and preach one doctrine to it by the lives of your missionaries,

and another doctrine to it by the lives of your merchants. You cannot go out to the East and without great difficulty teach it a theoretical message which is not confirmed in the actual diplomacy and conduct of Western peoples. In the interest of Christianity and our missionary enterprise, we must penetrate with Christian principle all those forms of our conduct with the non-Christian world with which, for good or ill, our Christian impact is inseparably intertwined.

But, in the third place, we must Christianize this impact in the interest of the impact itself. As we look back across the years, we see that just in proportion as our impact upon the East has been Christian, has it been powerful for good. Our best diplomacy has been the diplomacy which we have exercised through Christian men. We never had happier relations with China than when S. Wells Williams was the brain and soul of our legation in Peking. And also as we look back across the years we see that our commercial and diplomatic relationship with the non-Christian world has been powerful for good precisely in proportion as it has been dominated by the Christian principle. We see that our impact upon the East has been practically impotent save as Christian principle has wrought in it and through it. It has certainly been so in Africa and the South Sea Islands.

There is a great passage in James Stewart's book, "Dawn in the Dark Continent," in which he quotes James Chalmers as setting forth a principle that Stewart said he had seen again and again exemplified in the life of Africa. Said James Chalmers:

"I have never seen a savage whom civilization without Christianity had succeeded in civilizing." As far as he had known the South Sea Islands, whatever uplift of life had been there, had come only in so far as

Christianity had found access to the life of these peoples, and James Stewart, out of one of the largest experiences ever given to any man in Africa, has borne testimony to the same truth regarding the Dark Continent.

And we can go a step farther than this; it is not only true that the past impact of the West upon the East has been largely ineffective—has, indeed, been altogether impotent for good, except as it embodied Christian principles—we can go further than that and say that so far as it has not embodied Christian principle it has been positively bad. If you ask me for my proof I can give it to you in one word, Constantinople. For generations the Western civilization has touched the Eastern civilization in the city of Constantinople, and every man who lives in Constantinople will tell you what the result has been.

Dr. H. O. Dwight, a long-time resident of Constantinople, has set forth the facts plainly in his book, "Constantinople and Its Problems:"

"Civilization represented by Western commercial enterprise and isolated from religious principle has been in contact with the people of Constantinople for many, many years. Since the Crimean war it has had untrammelled sway. Some of the externals of environment have benefited from this contact. Individuals may sometimes have been lifted out of the quagmires of the mass of the population by glimpses of what manhood really is. But there is no question as to the general result. The result has been the moral deterioration of the city and the strengthening of the repulsion felt by Turks toward the West. One of the leading Turkish papers of Constantinople dealt with this subject not long ago. It said that the one positive influence of Western civilization is against God and in favor of drunkenness and debauchery. It pointed to

the great number of disorderly houses in Pera, which engulfed and destroyed large numbers of Mohammedan youth, and it declared in open terms that the family life of Europeans living in Pera is such as to lead to the supposition that marital fidelity is not known there. 'We want none of this Christian civilization,' said the Turk."

Save in so far as our Christianity has permeated our Western impact upon the East, that impact has been positively harmful and bad. It has broken down what was innocent and good; it has destroyed the moral and industrial organization of old societies, and, save as in some measure Christian principles have been embodied in it, it has been a visibly deteriorating and destructive power.

In the fourth place, we are bound to Christianize the impact of the West upon the East, because inevitably that impact is a religious impact. You cannot have any impact of the West upon the East, I do not care how you think you are secularizing it, you cannot have any such impact that is not distinctly religious alike in its character and in its results. The ideal of a religious neutrality is a purely chimerical idea. You cannot have such a thing; every man is either for God or against God. Every man is either for the gospel of Christ or against the gospel of Christ. And there is no such thing as a non-religious connection between two men or two nations, or two halves of the world. All our contact with the non-Christian peoples is religiously destructive. We are paralyzing and overthrowing all their old systems of ethical and religious belief. We are doing that even if we do not send a missionary to those shores, and we are bound to make this impact of the West upon the East, not only not a destructive impact, but also a constructive and creative impact for good. We can

only do this by penetrating it with Christian principle and with Christian love.

And, once more, we are bound to Christianize our impact upon the East because Christianity is the only racially unifying bond. You cannot unite permanently dissimilar races by any commercial institutes. You cannot bind them together by any political ties. The whole history of the world tells us that the only unifying racial bond is a great common religious faith. England is able to govern India to-day and has been able to hold India all these years, because India has never been unified. In one of the most illuminating books on history that has appeared in our generation, I mean Professor Seeley's "Expansion of England," one of the best books we have on the American Revolution and on Great Britain's colonial policy in India, Seeley points this out and says that the whole policy of Great Britain in India has been, and must be, to unify the masses of that land, because only by unifying them can the land be prepared for its proper destination; and the only way, he goes on to say, in which these diverse races can ever be unified is by giving them one great common religious hope and faith. Our Christianity is the only permanently harmonizing racial or national bond, and we are bound to Christianize our impact upon the world, because we do not want to turn this world into a hell of antagonistic races.

Sir Alfred Lyall, in his "Asiatic Studies," has set forth the principle which I am presenting.

"It is impossible not to admit that in many instances the successful propagation of a superior or stronger creed has been favorable to political amalgamation, nor can there be any doubt of the intense fusing power that belongs to a common religion. In our day the decree of divorce between religion and politics has been made absolute by the judgment of every

statesman, above all for Christian rulers in non-Christian countries; nevertheless, the religion of the Spaniards was a part of their policy in the New World, and this, of course, is still true in regard to Mohammedans everywhere. There have been many periods, and there are still many countries, in which an army composed of different religious sects could hardly hold together. And it is certain that for ages identity of religious belief has been, and still is in many parts of the world, one of the strongest guarantees of combined action on the battlefield. It has often shown itself far more effective, as a bond of union, than territorial patriotism; it has even surmounted tribal or racial antipathies, and its advantage as a palliative of foreign ascendancy has been indisputable. The attitude of religious neutrality is now manifestly and incontestably incumbent on all civilized rulerships over an alien people; it is a principle that is just, right and politic; but there is nothing in its influence that makes for that kind of assimilation which broadens the base of dominion. Religion and intermarriage are the bonds that amalgamate or isolate social groups all the world over, especially in Asia, and their influence for or against political consolidation has lost very little of its efficiency anywhere."

We want to build out of this world the one great brotherhood of the family of God, and we can only do that by penetrating all our relationships with the non-Christian world with the principle of that gospel by which alone the world can ever be made one. The Western impact upon the East must be Christianized, and it must be Christianized upon these grounds.

And now, finally, how can it be Christianized? It can be Christianized, first of all, by our practising Christianity as a nation, just as we practise it as individuals; by penetrating all of our relationships with

non-Christian powers with the Christian principle and the Christian spirit. I was handed yesterday by one of our missionaries from Japan a letter from a common friend of ours living in a great city in Japan. I want to read just a part of this letter, because it illustrates more vividly than anything else could this first form in which we are to Christianize our impact upon the East:

"I want to write you a word about international relations. There is no doubt that the certain degree of alienation between Japan and America that has come to exist in the past few years has an unfavorable influence upon Christian work in Japan. It is also within the range of possibility that if the agitation is kept up war may eventually come. The diplomatic relations even now, I have good reason for saying, are delicate. Such an event, as we all realize, would be an unspeakable calamity, both from the standpoint of religion and of humanity. The East and the West are bound to come closely together during this century, but all is at stake in their coming together peacefully and sympathetically.

"Now, it seems to me that if in some way the Christian element of the population of America could at this time make itself more strongly felt in reference to this question it would be eminently fortunate. It is quite possible to restrict immigration into America in an amicable way, I believe. The essential thing is that the Japanese nation be not treated as an inferior race; that the nation's honor be not infringed upon. It is clear that in all diplomatic negotiations commercial interests are kept in mind. It seems to me not only worthy of, but right for, the government of a Christian nation to take the missionary problem into consideration also—that is, to be extremely careful so as to avoid, if possible, doing anything that will

hinder the Christianization of these great Eastern nations. Rather special effort should be made to show the Christian spirit, and to help, and also to receive help. Comparatively speaking, America has not a bad record in this respect, but as she becomes more imperialistic there is more danger. Then, as to the question whether Japan is true to her pledges on the subject of the open door in Manchuria and the integrity of China, it is very specially necessary that really competent observation be made. We all know how easy it is for a man to get into a certain atmosphere here in the East in which he can see absolutely no good in the Japanese, and in which only suspicion and mistrust and misrepresentation prevail, and when a man with such a bias makes a report one can imagine the result. It is difficult to stop foolish and wicked war talk on the part of the newspapers and individuals, and also to restrain anti-Japanese agitation on the west coast, but there is at least the influence of public sentiment that can be brought to bear upon the situation."

Now, what I mean is this: We have a right to demand that the attitude of this nation towards every non-Christian nation should be a Christian attitude. (Applause.) The idea of war between the American people and any Asiatic people is preposterous. (Applause.) There are no possible conflicts in sight that justify us in any other attitude towards the whole non-Christian world than an attitude of sympathy and brotherhood, and peace. (Applause.) And we are bound to practise in our national relations with all of these nations the same spirit of restraint, of generous confidence in another's good will, of unselfish regard for another's interest which we regard ourselves as under obligations to practise in our relationship one to another as Christian men. Our newspapers should

realize this and behave with decency. That is the first thing.

In the second place, we can do it by making sure that the men who go out to represent this country in commerce and in trade really represent that which is best and truest in this land. Government is not to go into the business of religious propagandizing. (Applause.)

But this country is a Christian country. We have the judgment of the United States Supreme Court, written by the late lamented Justice Brewer, the highest possible authority there could be in this land, for declaring that the United States is not a non-religious nation; that the United States is a Christian nation. (Applause.) We have a duty to seek to make sure that all that goes out from this nation to the rest of the world, whether politically or commercially, should justly represent the true character of our people. (Applause.) It is not a right thing, for example, to send a man who drinks freely to represent us at a Moslem Court. (Applause.) There have been in the past great bodies of noble men who have gone out to represent the Western nations to the Eastern world. A long list of those names at once suggests itself to us—men like Chinese Gordon, and John and Henry Lawrence, and Herbert Edwardes, and Townsend Harris, and Commodore Perry—and the list might be indefinitely multiplied of statesmen and merchants who carried their Christian character with them and who, wherever they were and in all that they did, stood unabashed but faithful as Christian men. We can Christianize the impact of the West upon the East by making sure that that kind of man goes out to represent us there. (Applause.)

In the third place, we must do it by Christianizing our trade. A great many of our Western business men

are outraged to-day because Japan is stealing our Western trade marks; because Japan is discriminating in favor of her own merchants wherever she is able to do so. In what school did Japan learn those lessons? (Applause.) We cannot expect to conduct our trade with the East upon non-Christian principles, and then have the East turn the other cheek to us and practise Christian principles in trade with us. We are bound to carry on our trade with other nations on a Christian basis; I mean with honesty, and with unselfishness and a desire for mutual helpfulness and good.

In the fourth place, we can do it by Christianizing our educational impact. When these young men come over from Asia to study in our own schools, as they are coming by the hundreds, we can make sure that they receive a Christian education here. The university, whether it be a private university or a State university, that educates in pure secularism a young man who comes here from the East to study in our schools, and sends him back with the idea that human culture is possible without religious faith, is an enemy to the good of the world, and to the right relations between the Western and the Eastern nations. (Applause.) We are bound to Christianize not only our educational impact upon the East when it comes to the West, but we are bound to do it when we carry that educational impact out to the East. If we seek to benefit the nations, we must beware how we lay up peril for the generations that are to come after us; we must make sure that the education by which we seek to benefit the world is given, and that the larger power which it brings is held under the constraints of a loyal, and simple, and true-hearted religious faith. We are bound to Christianize our educational impact upon the world.

And, last of all, we must remember that it is by our national conduct and our national character that we are evangelizing the world as truly as by the missionaries whom we send ten thousand miles away to represent us there. You cannot escape from the evangelization of national example. Again and again we have seen the results of it. The Iwakura Embassy, that forty years ago went out from Japan, came to the West and visited us and Europe and returned, and men in that embassy went back with the supreme idea that what Japan needed was the Christian gospel, and the Christian home, and they got that idea from Christian men and the Christian homes with which they had been in contact here in the Western lands. I was interested in noting in a Japanese paper the other day the impression of the different members of the Japanese Embassy that came here representing the business men of Japan only last year. Four of the men who gave their impressions spoke of the attitude of the American people towards women as the one thing that most supremely impressed them here. Thank God there are elements of good in our Western life, which, when Eastern men come in contact with them, bear faithful testimony to the Christian principles of our gospel.

But you remember how the Gaekwar of Baroda went back to India, where he is one of the leading men of the land, with a radically different opinion of our Western life, proclaiming to the people of India that they had only one thing to learn from the West, and that was its secret of industrial power, its ability to produce wealth, and that that was the only contribution the West had to make to the non-Christian world. We must beware of the gospel we are preaching by day and by night, by what we are as a nation.

We come home here to the great home mis-

sionary obligation, the duty of making this land of ours a Christian land, in order that by what we are, as well as by what we say, we may convey our gospel to the whole world. I know that there are men who say that there cannot be any such thing as a Christian nation. I have a good friend with whom I have been carrying on a correspondence as to what the fundamental missionary motive is, and in his last letter he said he did not think it was possible to say that there would or could be any such thing as Christian nations. I suppose he meant that Christianity is a matter of the individual relationship with God. Well, I have no doubt, there is a great truth there, but can there be any such thing as a Christian home, or a Christian family? May I and my little children not know ourselves to be one in a corporate family Christian life that is as really Christian as the relation which binds each of us to the gospel of God, the Father of us all? There can be such things as Christian families. And if there are Christian families, why cannot there be groups of Christian families making Christian communities, and if there can be Christian communities, there can be many Christian communities, there can be Christian lands.

When the Lord taught his disciples to pray "Thy kingdom come, thy will be done, on earth as it is in Heaven," he surely meant that it was to be done by families, by communities, by nations, as well as by individual men. The kingdom of God was a kingdom in which in all their corporate relations, in all their racial ties, men fulfilled the will of our Father who is in heaven. Nations have no right to live except as they fulfill that law. (Applause.) There dare not be in that kingdom of God any nations that are not Christian. There is no contact of any Western nation with other nations which dare be other than a

Christian contact. There is no impact open to it upon the Eastern world which is not a Christian impact. We are given this gospel that it may make us one by one individually the followers of the King of all the earth. We are given it also that it may be the basis of all our family and our corporate and our national life, and it must find utterance in all the outgoing of our effort and our sympathy toward the non-Christian world.

And I am not sure that after all this may not prove to be one point where great emphasis needs now to be laid. It is futile for us to hope that with a little band of individuals sent out over the world we can preach to the world the gospel of peace, if in all of our organized national life in the West we are preaching the gospel of strife. It is futile to hope that a little band of men, however much they may attempt to isolate themselves from the national and racial life out of which they came, can preach to the world the gospel of love, if in our corporate and national life we are preaching the gospel of selfishness and of distrust. It is futile to hope that we can send to all the world the message of the love of God in Christ, by those who go out to represent our Christian churches, if we are preaching to the world by other tongues, tongues so loud that they almost drown the still small voice of the missionary enterprise, a message of hate and discord and the waste of life. And it is in our hands to determine whether or not now, at last, not by one single expression, by the outgoing of one separated body of men, but by the whole impact of our Christian nations upon the non-Christian world, we shall commend to all mankind that one God who is the Father of every race—Anglo-Saxon, Japanese, Chinese, Hindu and African—and who would draw together in one, in the only way in which they can ever be drawn to-

gether in one, namely, in the gospel of his Son, all those races of men whom he made of one blood and whom he would bind in one brotherhood. (Applause.)

Rev. W. R. Hotchkiss.—O God our Father, thou who rulest over the earth as King of kings and Lord of lords, and by whose grace kings and rulers of the earth have their power, we come before thee in the closing hour of this session to ask thy grace upon thy servant, King Edward, in his hour of need, in his hour of weakness; and we pray thee that thy grace may be vouchsafed unto him and that thy power may be manifested in the restoration of his life. While vast continents are lying in darkness, and while vast regions of the earth are ruled over by those who do not acknowledge thee, and who do not hold thee in awe, we pray thee for thy servant who represents a nation that does acknowledge thee, and that does hold thee in awe, that the righteousness and the truth and the integrity for which that nation stands may be perpetuated, and that the principles that it has spread throughout the world through its representatives may still be flung to the farthest reaches of that great empire. We thank thee for the splendid men who have been sent out by that Government to the great non-Christian lands of the world, men who have stood for truth, for justice, for integrity, for Christian ideals. And we pray that if it please thee, thou wilt lay thine hand in a peculiar way upon thy servant and restore him to health, that the great work that that nation has in hand may be perpetuated.

We ask thee for the President and for the officials of our own land that they too may be guided by thy Holy Spirit into ways of truth and righteousness, and that these great nations together in their impact upon the lands over which they exercise authority, may repre-

sent Jesus Christ truly and adequately, that somehow into these lands there may come the light that lighteth every man.

Dismiss us, we pray thee, this morning, with thy blessing, and may the Holy Ghost himself seal these words, these messages, to our hearts and inspire us to go out with a deep and abiding impression of our opportunity and of our privilege before thee.

After the benediction by Rev. Hotchkiss, the Congress adjourned.

THE NATIONAL MISSIONARY POLICY

THE SPIRITUAL EQUIPMENT FOR OUR WORLD-TASK

BISHOP WILLIAM F. MC DOWELL

CLOSING SESSION

FRIDAY, MAY 6, 1910, 7:45 P.M.

DR. S. B. CAPEN, PRESIDING

Chairman Capen.—Gentlemen, our devotional exercises will be conducted this evening by Dr. S. S. Hough, Secretary of the Foreign Missionary Society of the United Brethren in Christ.

Dr. S. S. Hough:

The Sixty-seventh Psalm.

Let us unite in prayer. O God our Father, we lift up our hearts to thee in gratitude and thanksgiving tonight for the wonderful way in which thou hast led us through these great meetings during the last six months. We thank thee for the coming together of this culminating meeting in this city. We thank thee for thy presence at all the sessions, for thy direction to those who have spoken to us thy messages, for thy grace and for thy wisdom in the councils that have been held, for thy presence in the plans that have been made, for thy guidance in the denominational rallies this afternoon, for thy wonderful grace that hast been given to those who have gone from city to city and traveled from state to state all through this country.

We thank thee that thou hast thus manifested thy glory again in the world, and we hark now to hear thee again speak to us, and we pray that our minds and hearts may be fully prepared for the reception of this

closing message of this Congress; and we humbly pray that as we have begun to learn thy words, that we may regard this as but the beginning, as we shall go out to do better things still. Here we have been getting. We shall soon go out where we shall soon have the privilege of giving. For thou hast said that it is more blessed to give than to receive.

May this be fulfilled to every delegate here as they go back to face their home churches, into their home cities and home states and districts, to give a report, to plan and carry out what they have heard here. We pray thee for wisdom and grace and courage that we may fight the good fight to a finish, that we may carry out the good resolves that we have made or shall make to-night, that we may understand that thou art able to do exceeding abundantly above what we may ask or think. And therefore, our Father, we rely on thee.

It is not in us to do this work. It is not in those of our number who are in the foreign fields to do it. It is not in us to plan this wisely enough without having our plans constantly readjusted by new light, and we pray, therefore, O God, that thou will hear us as we come to the close of this the First National Missionary Congress of the United States; that as we go forth to our several states and several districts, and into the foreign field, O, may we all go with the consciousness that we have tasted but little of the infinite power and the infinite wisdom and infinite resources of God which have been promised to all those who undertake to do his full work in the world. And thus may we go with a consciousness that we shall bear greater influence than ever as we go from strength to strength in thee.

O God, bless the general secretary of this Movement, and those who are associated with him in the work, and those who shall be appointed to preside over the districts, and those who have the home districts, those

pastors, and those laymen who are put in responsible positions. Make of every one of us a great united army under thy great leadership, to go out determined that we will reinforce each other's lives, and henceforth to seek that we shall make ourselves stronger in God, that in the days to come we shall plan the work of God in the different denominational divisions of this great army, that unitedly we may be able to say at the close of this generation, that Jesus Christ has been made known to the whole world, and that thy saving grace is manifested everywhere.

This, too, we pray thee that the reflex influence of our own country may be such that every pastor shall find before him new life coming in, find that this great sweeping current of God shall flow through all the world, causing every man to find his discipleship, to seek first the kingdom of God and his righteousness. All this grant, O God, that in saving the world we shall save our own country from commercialism and materialism, and from all the influences that will make men think secondary things, putting Christ first and his kingdom paramount above everything else in our lives.

We ask these things in the name of Jesus Christ, our adorable Lord. Amen.

Chairman Capen.—We are now come to, in some respects, the most important moment in the history of our nation, the consideration and the adoption of a National Missionary Policy, which will mean so much not only to our country but to all the nations of the earth. The report will be read by the general secretary, Mr. J. Campbell White. (Applause.)

Mr. White.—May I preface the reading of this report by a brief explanation of the thoroughness with

which it has been prepared. A national missionary policy was worked out for Canada a year ago, and ever since that time consideration has been given to what would constitute a worthy National Missionary Policy for the United States. Several months ago, a large committee representing all the united foreign mission boards on this continent and the Laymen's Missionary Movement, was appointed to take this matter into special consideration, and they have spent many hours in considering it. And then drafts were submitted to various leaders in different parts of the country, and small conferences of various churches, in order to get a wide check upon it, and in its present form it represents the result of the wisest judgment that we have been able to get from the missionary leaders of all the Churches on this continent:—

THE NATIONAL MISSIONARY POLICY

In view of the Fatherhood of God, the unity of the human race and the sufficiency and finality of the gospel of Christ;

Knowing that the field is the world and that this is the only generation we can reach:

This first National Missionary Congress in the United States, representing more than twenty millions of Church members, recognizes the immediate world-wide presentation of the gospel message to be the central and commanding obligation resting upon all Christian Churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a

working policy, the standard that, in addition to the native agencies, there should be provided from the Churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately $11,000,000 last year to about $45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native Churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the Churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the Church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized Church, and that the natural leaders in it are the ministers and the missionary agencies of the various Churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders

and the agencies through which the Churches as such must discharge their missionary responsibility.

We urge the adoption by every Church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession and contributions, and that in each city or county where work is undertaken a Coöperating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various Churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in coöperation with the established missionary agencies of the several Churches, be authorized to provide such measures for the supervision and assistance of these Coöperating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and Churches at home; that laborers may be thrust forth into all harvest fields; that the unity of the Church may be realized and that the glory of God may be universally revealed.

Remembering that the promises of divine blessing

are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to the Churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the Churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through his united Church to solve all the problems of human society, we desire to unite with the Churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the nations, and the Light of the world.

Chairman Capen.—I am going to ask four or five men to say a few words in discussion of this proposed policy. The first gentleman that I will call is Dr. A. W. Halsey, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church in the United States of America. (Applause.)

Dr. A. W. Halsey.—We like this policy because it aims at the target and hits it in the bull's-eye. You may have noticed the other day that the young ruler from China—that great Chinese prince—while visiting New York, and inspecting the 71st Regiment Armory, was interested in the shooting. He requested that he might take a hand. His first shot hit the target. His second shot hit the bull's-eye, and those men then began to inquire, "Is this what we are to expect from China and Chinese soldiers?" And you can imagine

what that meant to a lot of military men. The Laymen's Missionary Movement in its first shot hit the target when it showed to this country that we could combine all the Churches in one great foreign mission movement. To be sure, the Laymen's Movement here is about a quarter of a century behind what we are doing in foreign fields. We have already shown that in numerous instances. Still, they are ahead of the rest of us in making very clear that there is a unity which can be demonstrated to the Christian world in this great foreign mission Movement.

The second shot that the Laymen's Missionary Movement fired hit the bull's-eye when it proposed and now has put before us a National Missionary Policy. That is a clear step in advance, in my judgment the greatest thing that we have seen in recent years, when we have massed the nation as one great unit in this foreign mission enterprise. And so my first reason to-night is unity, why I would subscribe to this policy. It is the promotion, not merely of Christian unity, but of national Christian unity, and when we get our Churches lined up to see this, we will begin to move forward with some kind of a momentum that will mean the conquest of this world for Christ.

And the second thing I want to say is this Movement has been specializing. You know, we are a people of specialists. I heard of a man who went into a barber shop, a tonsorial parlor, and was all lathered over, and then waited and waited, and finally turned around to see the gentleman who had been kind enough to lather him with the soap reading a newspaper; and he said. "What are you doing? Aren't you going to give me a shave?" "No, sir," he said, "the man who shaves you is across the street. We are specialists." (Laughter.)

Now, what the Laymen's Movement has been doing

is to specialize on men. You do not realize what it means for a man who is accustomed to speak to general audiences of men and women, what an inspiration it is to gaze into the faces of men and see them as eager and as anxious for foreign missions as we have seen the women. For five and twenty years I have been speaking to audiences on foreign missions, and not until the Laymen's Missionary Movement came did I have the courage to look into the faces of men and to catch the inspiration of it. I tell you it is a wonderful thing to find the strength of the movement in men. Now, the women have done magnificent things, but it is our day now and the Laymen's Missionary Movement puts its emphasis on men, and I hope every man will go out from this meeting with that Policy, and say, "I must do something myself for the Movement."

Now, they are specialists to confine themselves to one part of the Church, namely, the neglected part, the men. Let us take this Policy, every man of us. This is a man's job and we are equal to it.

Again, third and lastly, why I like this Policy is because of the scope, the vision. Why, it used to be that we only thought of foreign missions as something extraordinary. I had a man in my office two days ago. He was a nephew of the great James Chalmers. He came in to get some information about those Scotch missionaries who were eaten up by the cannibals. He told us about his uncle, James Chalmers, a great man. If you have never read his life, read it. That was a wonderful man, but the mere fact that he died in that horrible way is not the only interesting thing in his life. The great thing about that man was the wonderful scope of his life.

Now, in this matter of missions, men have been, and newspaper men are largely now, interested in it and thinking of it as something extraordinary, something

that is out of the way, a great sacrifice. What the Laymen's Movement has shown you — take this program before you, a marvelous program—is the scope of the Movement, that it touches every phase of our life, that it is civilizing, that it is economic, that it is commercial, that the debt we owe to the poor races of the world is a debt of uplifting them; that it means the whole uplifting of a great dark, disease-smitten race, and what we propose to do is to give them the gospel, which has transformed our lives, and that the impact of the missionary idea is the only thing that can bring this about in this dark world.

Now, it is the scope of this Movement, the great world vision that it has given us, and therefore it requires a National Policy; and if we are men we will go out from this meeting, not with mere enthusiasm, not with a mere delight in the great addresses to which we have listened; but with the result that this Policy, so far as we are concerned, shall be put into effective operation, and that now. (Applause.) Praise God for this Policy, and for this great Movement, and may you and I have part in realizing the evangelization of the world in this generation.

Chairman Capen.—The next address will be by Mr. Frank Dyer, General Secretary of the Congregational Brotherhood, who in the Middle West and on the Pacific Coast has been doing great work in the Campaign.

Mr. Frank Dyer.—Mr. Chairman and Gentlemen of the Congress: One hundred and four years ago on this continent a few young men gathered about a haystack and looked up into the face of their Master, and through the eyes of the vision he gave unto them they looked out onto the non-Christian world, and through the faith imparted to them by the divine Spirit, they said, "We

can do it if we will." Those young men are in the presence of God to-night and no one, except God himself, can be more interested in this meeting than those men are.

One hundred years passed, and there gathered in New York city a company of business men with a vision still of a world unreached in large part, and they said reverently, because of the revelation of the will of God and the power of God during one hundred years, "We can do it, and we will."

Four years after these young men met about that haystack to pray, a group of men gathered themselves together and organized the first foreign missionary society of this continent, and all the other societies have come along the years, taking up this great program of the divine task.

It is no accident, in the providence of God, that we are here to-night, just one hundred years after those who first met in our country and formed the first foreign missionary movement. We are here being challenged by God and by the world to say whether in our generation we will carry out to completion the vision of those men one hundred years ago.

I believe that this Policy which has been read to you is the expression of your heart's desire, that the men of our country should rise up in their might and in their consecration and in their devotion to the Christ and make possible this great increase of money that will accomplish by the blessing of God this great task.

We are encouraged to introduce this Policy because during the last nine years the Churches of Christendom have been increasing their gifts a solid one million dollars a year for this work. At the close of 1900 the Churches of Christendom were giving $15,000,000 to this work. At the close of 1909 the Churches of Christendom had given $24,600,000, more than a million

dollars increase a year. I shall not be surprised if when the clock strikes twelve on the 31st day of December, 1910, we shall have increased that sum to $30,000,000. Then we shall have duplicated in the first ten years of the twentieth century, all of the advancement made in the nineteenth century, and we shall be unworthy of ourselves as men representing the Church of Christ on this continent if we do not reach that increase. That will be but the beginning of what it is the intention and purpose of the Churches of Christ to do.

I believe that we all feel that this is the most thrilling moment that we have ever known since we came into this world. We, my brothers, are here to-night to say to the Churches of North America that there shall be a new standard for the proclamation of the gospel throughout the world. We are here to say that we can and will increase our gifts from eleven millions to forty-five millions, by the grace of Almighty God and by the coöperation of the Churches of this continent. Shall we send out that thrilling word? If we have the courage to send it out, the men of America will have the faith and the courage and the consecration to make response. (Applause.)

Chairman Capen.—We have had a great campaign in the South, and we are going to ask Mr. W. A. Wilson, of Houston, Texas, to speak for those States. (Applause.)

Mr. W. A. Wilson.—Mr. Chairman and fellow-Christians: I esteem it a great honor and a special privilege to speak to you to-night. I believe that I express your sentiment to-night when I say that we have a great deal to be thankful for as business men and as laymen, and one of the greatest things I believe is that we are

privileged to be and have the responsibility of citizenship in this great nation.

I wish I could express my thought, as I have sat through every session of this Congress and looked over this representative body of men. I never dreamed that it would be my privilege to speak in Congress. (Laughter.)

But I count it first a special privilege to greet you as fellow-citizens and as fellow-Christians. I like this Policy. I like this Laymen's Missionary Movement, because I believe it is in accord with God's eternal purpose expressed from the beginning of his word to the end, and misconceived by men from the time of its first expression down until this day. I believe that if ever the words, "Repent ye, for the kingdom of heaven is at hand and make ye ready the way of the Lord, make his paths straight," were opportune, they are to-day.

I look upon this Movement as a great voice crying out and carrying that message to the world. As we survey the world, we emphasize a great, unsaved heathen world. We have at home a great unsaved world. And I still fear that we have to some extent a great unsaved Church. I like this Policy and I like this Movement because it is in accord with God's eternal purpose; I believe it will save them all. (Applause.)

In the providence of God, about two years ago, it was my good fortune to meet some of the men who were in the prayer meeting when this Movement was started. I say the providence of God because I believe in the providence of God. I went to the city of New York, I supposed, for one purpose, but I believe to-day that God called me there to meet the men I met. My attention was then called to the Laymen's Missionary Movement. From that moment I have spent

what time I could qualifying myself for work. (Applause.)

I know what all of us are going back to in our home towns. We are going back to a set of men who, when the convention was over, felt that the thing was at an end. They look upon this Congress as at an end, and not as a means to a great end. I want you men to get this idea; as Dr. Capen brought it out at the close of his talk, this Campaign is but the beginning of the work; the war is not over, the fight is only just begun.

Now, I want to say further that I thank God for making it possible for me to meet you and the men who are at the head of this work, and that it is to-day my great good fortune to count them as my friends, that I can work with them, and that God has counted me worthy to have a part with the men that I now face in this great work. When I accepted Jesus Christ some eighteen years ago, at the age of twenty-seven, I said then that, with God's help, I would try to live the normal life that God would have a man to live.

When I went to the State of Texas some eighteen years ago I went there without very high motives. I went there to make money. I could not convince my good old Christian mother of the success that should come to me down there. She said, "I can never count your making a million dollars a success unless I can feel that the city of Houston and the State in which it stands is better for your going there." I thank God, men, that a few years after that I got my mother's vision. (Applause.)

I want to impress one thing more here, that Mr. Campbell White brought out in his talk, and that is the universality of the responsibility to this great work. I think we all ought to emphasize more the great universal obligation of sacrifice. There is nothing, as I understand God's word, that makes Mr.

Hotchkiss or Mr. J. Campbell White, under any greater obligation to consecrate everything to God than any one of us. And I stand here to-night in your presence to consecrate myself, my every power and every possession, to God and to his kingdom.

Chairman Capen.—We want to go into another part of the country and hear from one, a member of the Executive Committee from the beginning, the chairman of the New York Committee, and one who has been tireless from the beginning of this Movement, Dr. William Jay Schieffelin. (Applause.)

Dr. Schieffelin.—Mr. Chairman and Gentlemen of the Congress: I feel like calling for question. I feel that we are ready to vote unanimously for this National Missionary Policy.

I feel as Chairman of the New York Committee we are absolutely satisfied with it from the beginning to the end, because it is reasonable, because it is logical, because it is convincing. One thing we have to remember clearly, and that is the evangelization of the world in this generation does not necessarily imply that we are undertaking to convert the world in this generation. By "evangelization" we mean the preaching of the gospel to every living creature, the giving of every man an adequate opportunity to understand what Christianity means, and to decide for himself whether or not he will become a Christian. That is not done in these times by a hasty visit from one village to another. It is done by the planting of a mission station with its hospital and with its school house as well as with its church, with its doctors and trained nurses, as well as teachers and pastor; and soon a native community grows around that station and the people for miles around are able to understand what the Christian life

means, and whether or not they accept Christianity, their standard of living is raised, and the womanhood and those who are suffering are helped.

Gentlemen, I simply wish to call for question on this resolution.

Chairman Capen.—All those who are in favor of accepting this report of the committee and adopting this as our National Missionary Policy will signify by rising.

The entire audience arose.

Chairman Capen.—Those opposed, by the same sign.

None arose.

Dr. Capen.—It is the unanimous vote. (Applause.)

And in this great hour of our national history, it seems to me that it is most fitting that we shall join in prayer, asking God that we may be consecrated as never before to this work, and that we will in our lives live out the purpose that we have just declared; and I will ask Bishop J. E. Robinson, of India, to lead us in such a prayer.

Bishop Robinson.—Our Father in Heaven, in this solemn and sacred hour of the closing session of this holy convocation, an hour to all of us of highest privilege, we come to bow before thy throne in grateful acknowledgment of the goodness and mercy which have followed us to this hour.

And now, we have put our hands to a solemn covenant and our prayer unto the God of our fathers is that we may be enabled by the divine Spirit to fulfill our obligation in a manner worthy of our allegiance to Christ and of his Church to which we have the privilege of belonging. We rejoice "with joy unspeakable and full of glory" in the possibilities that are open to us as Christian people in connection with this

great Movement. We thank thee for the conventions that have been held, for the uniform success that has attended the effort of thy servants in awakening the men of the Church to a sense of the responsibility before God. And now, in this hour of glorious culmination, we would give all the praise unto our God who sits upon the throne.

We thank thee for the grace that has been vouchsafed unto thy servant who has been in a peculiar sense the burden-bearer as well as the leader of this Movement. We thank thee for the help that has been given him, and we rejoice to believe that thou hast further work for him in thy good providence. May his life be spared for many years to be a leader in thy Church, to call thy people "up to the help of the Lord against the mighty." Bless every man who has stood by him in this great Campaign. May there come to each and all who have participated in it a large measure of the divine blessing, and from this great meeting may we all go forth to renewed efforts on behalf of our glorious Christ, to make him known to the uttermost parts of the earth, and to live such lives in our churches and spheres of labor as shall most worthily glorify his holy name.

We hear at this hour the lament of one of old who said "They made me the keeper of vineyards and mine own vineyard have I not kept." O, how unspeakably sad it would be if those men who have come here from every State of the Union should go back having planned these great things for the kingdom of God and yet not to live as becometh the children of God! God send them forth from this place of privilege and of vision to be truer-hearted in the service of Christ, to do more for their local churches, for the salvation of their fellow-men immediately around them than they have ever done, and to give more largely of their time

and of their means and to devote their talents more thoroughly to the great work of saving men at home and abroad.

May we not linger at this moment as we recall the grief that rests upon a sister nation. O God, we do thank thee at this hour for the part which the great British Empire has played and is playing in the evangelization of the world. And now, in the hour of its sorrow, come with gracious, comforting power to those who feel the sorrow that presses upon them; and out of this sorrow may there come a great blessing to the Empire and great enlargement to the kingdom of our God.

Blessed Spirit of God, come upon us in this hour. We covet the blessing of him who loved us and gave himself for us. May we not leave this house without placing ourselves upon the altar that is most holy and renewing our vows and our allegiance unto our glorious King. O blessed Spirit of God, increase our faith and show unto us the larger things that are opening to us. And may we have the profound conviction born in our hearts that God is going to do great and mighty things that we know not as we give ourselves earnestly to prayer and to the work which he has given unto us to do.

And together we unite before him who sits upon the throne, in saying together as a body of Christian men representing all the Churches happily united together in this holy effort, the prayer he taught us.

The Congress united in the Lord's prayer.

After the Lord's Prayer the Congress joined in the doxology.

Mr. J. Campbell White.—We have made arrangements to have the printed Policy just adopted put into your hands as you go out to-night, so that scattering to the four corners of the continent these next days

you may take it with you and use it as a text. I hope every man of you, layman as well as clergyman, is going to use every opportunity to present this matter to your own church and to the churches of your community, and spread it as widely as you can from point to point until we enlist the last church and the last Christian man on this continent in this great endeavor. (Applause.)

A Delegate.—Mr. Chairman: I do not know that it has come to the mind of any of the leaders on the platform, but it has come to my mind that at this time it would be a very appropriate thing for this grand convention to cable to the British nation the condolence of this Congress. I therefore make that motion.

A Delegate.—I second the motion. (Applause.)

Chairman Capen.—I am sure we should all be glad to do that. May I say we were somewhat in doubt upon the platform and somewhat hoped that the message that has come to us might not be true; but perhaps that is too much to hope; and certainly it will be most fitting for us to send such a message to the British nation. We will take the action by rising. All in favor of sending such a message will rise.

(The entire audience arose.)

Chairman Capen.—The Ayes have it; your wishes will be carried out and such a message will be sent.

There is one statement that ought to be made at this point. I am sure I shall voice all your feelings in expressing in your behalf our appreciation of the services of the four gentlemen of the Quartet who have led our singing and who have led us to the very throne of God in this devotional service. (Applause.) I ought to say that they have done this without any remuneration whatever, and therefore it is all the more fitting that we should remember them in this way. (Applause.)

In order to save time and not have it come at the end when we may be more broken in our plans, I am told that the Apollo Club, who are at the close of this service to favor us with the Hallelujah Chorus, also have given their services without any compensation whatever. (Applause.)

It is moved and seconded that the thanks of this Congress be presented not only to the Quartet but to the Apollo Musical Club, who in a little while are to render their services. All in favor of this will arise. (Applause.)

(The entire audience arose.)

Chairman Capen.—It is a very great disappointment to all of us that we cannot have with us to-night Dr. Frank W. Gunsaulus, who was expected to speak to us upon the subject of "Christ the Universal Savior." Dr. Gunsaulus is suffering from a severe sore throat, so that he could not be here, and his physician will not allow him to test his voice in this way. It is a source of very great regret that we may not hear the great message which he would bring to us.

But we are honored in having a closing message from one who is specially fitted to arouse inspiration in our hearts and souls to nobler service, Bishop William F. McDowell, who will speak to us on "The Spiritual Equipment for Our World-Task."

THE SPIRITUAL EQUIPMENT FOR OUR WORLD-TASK

BISHOP WILLIAM F. MCDOWELL, CHICAGO

Mr. Chairman.—At the close of the Civil War some women who had been scraping lint for three or four years and making clothes and preparing delicacies to

send to the front, looked at one another and said, "What are the women of America going to do now that the war is over?" And providentially the women's missionary societies sprang into being to give the women of the Christian Churches something to do. (Applause.)

Last week I listened for half an hour in a Southern city to a conversation between the president of a women's missionary society of one of the Southern churches and the president of a missionary society of another church, talking about their common plans and interests, and nobody could have guessed from their conversation that there ever had been a civil war. (Applause.) They had forgotten their ancient differences in the majesty of their new and common work.

We had a little test of what may happen in the way of a unifying force when we engaged the other year in that small Spanish war, and men from each of the old armies served in the common army for the purpose of fighting the nation's battles. But now, gentlemen of the Congress, it looks at last as if we have a task large enough, noble enough, commanding enough to unite as no other enterprise has ever united all parts of the nation we love. I judge that in certain lines there is not much more that we need to do. The steel trust will take care of the steel industry; the Standard Oil Company will take care of the oil; the other great corporations will take care of the interests to which they are devoted. It remains for the kingdom of Christ to unite the men of America in the one last, noblest and highest enterprise that can engage American citizenship. (Applause.)

Newman Hall said a good while ago that he rather fancied there would be failure of the great corporations, because at last they would become too gigantic for men to manage. Another has said that the more

complicated the world's machinery becomes, the more competent must be its engineers. The application of these two sentences to the matter we have at hand, is this, that in order to do this Christlike thing of bringing an un-Christlike world to a knowledge of Christ, we must ourselves become Christlike men.

"Hands that would touch the world's great need,
To Christ must cling.
Zeal that the cause of truth would speed,
Must spread the wing
In Heaven's own light."

"God's work demands such consecrated hearts and hands." We cannot do spiritual things without spiritual power. We cannot do Christlike things, ourselves being un-Christlike men. We cannot lift a world and "bind it in every way with golden chains about the feet of God," unless we are spiritually equipped and prepared for that holy task.

What, then, are two or three of the features of this spiritual preparation for this task? I do not covet now your applause. I only covet now in these closing moments the presence of the Lord Jesus Christ in every heart, that we may hear what the Lord will speak and that whatsoever he may say unto us, that we will do.

First, then, in order to be spiritually prepared for this great task, we must have a profound, unshaken, undoubting conviction that Jesus Christ is necessary and essential to the world. There are not two Christs. There is only one. There are not two names. There is only one given under heaven and among men whereby men may be saved. There are some men in the Christian Churches of America, men of beautiful spirit, men of large charity, men of much sympathy with beauty

and goodness wherever found, who have lost a little bit the keen sense that Jesus Christ is essential to the world. Is Jesus Christ essential to you, my brethren? Has he done anything, and is he doing anything in your life, for your life, in your family, for your family, in your town, for your town, that nobody else has done or can do? There is no other name. As a distinguished English Congregationalist has put it, "Jesus Christ is not a convenience, Jesus Christ is a necessity."

We owe him something more than our thoughts, we owe him our lives. (Applause.) The world's train is not simply late; there has been a wreck. He is not simply a model for the virtuous; he is the Savior and the only Savior for the sinful. (Applause.) I would make as emphatic as I can that the first of all of the phases of spiritual preparation for this great world-task, is this keen, unshaken, undoubting conviction that Jesus Christ is necessary for the world.

I would not go across the street to-night simply to give India a new theology. India has more theologies than it can understand. I would not go across the street simply to give China a new code of ethics. China has a better ethical code than ethical life. I would not go across the street simply to give Japan a new religious literature, because Japan has a better religious literature than religious life. But if God so willed, I would go around the world to tell India and China and Japan and Africa, and the rest of the nations, that

> "There is a fountain filled with blood
> Drawn from Emanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains."

(Applause.)

The second phase of this spiritual preparation for our world-task is a personal sympathy, quick, instant and compelling, with the purposes of the Christ. Any careful student of the life of Jesus Christ comes early to the conviction that Jesus meant to save a man. We come a little bit more slowly to the conviction that he meant to save a man completely, and there are men who have submitted themselves to Christ for only a partial salvation.

A certain man who had the infirmity of stammering went to a physician, and said he would like to be cured of this infirmity. He said he did not expect a complete cure, but he would like to have at least a partial cure; and when he was asked how much of a cure he desired he stated he would like to be so far cured that in the autumn he could order chrysanthemums before the season closed. (Laughter.)

There is an occasional man who has not submitted himself to Jesus Christ for a perfect salvation. It is so easy to withhold part of the life. He has saved the feelings of some, and those whose feelings he has saved usually do not save the feelings of others. (Laughter.) He has partially saved the thoughts of some; others have submitted other portions of themselves to him, but it is clear that Jesus Christ intended to make a Christlike man out of every man he got hold of.

And a Christlike man is a man who is saved by Jesus Christ in all that he is, and in all that he does, and in all that he has. But pretty soon one comes across the social purpose of Jesus Christ and discovers that he meant to do something for the communities in which he moved. It was over the city of Jerusalem that he wept. But pretty soon also one discovers that he meant to do something for somebody besides the Jews. Now, keep steady if you can; because in the mind of that Lord and Master of ours was this world purpose.

You cannot read the four gospels without seeing waving banners and hearing martial music, and hearing imperial terms. Living in a little bit of a province, he had the world on his heart. And no man is spiritually prepared for this great world-task who does not share Christ's world purpose. It is of infinite concern to him whether China remains Christian or un-Christian. I do not say that it *was* of infinite concern to him. It say it *is* of infinite concern to him. Edward VII. has passed out of the earthly life, and our hearts are hushed as we say it. But Jesus Christ lives forever, and rules and reigns forever, and the goal of history is the establishing of his kingdom. And a man is not spiritually prepared for this matter we have on hand until he shares Christ's purpose for the whole world.

And that means among other things, that we must take the third step in the matter of spiritual preparation, which is the step of intercessory prayer to the point of agony in behalf of the world for which Christ died, and for which Christ lives forever. I more than half suspect that a lot of the prayer for missions has missed its point, because it has not been very concrete.

It does not especially stir our hearts just to pray for a cause. I had an old brother in one of my churches once, who had a very convenient list of very high sounding phrases that he knew how to put together, sometimes in one order and sometimes in another, in the weekly prayer meeting. But always somewhere in the course of the prayer, he would ask that the Lord would "Bless the cause of missions, from the heads of the rivers to the ends of the earth." I think he did not know much about geography, but that was a good phrase, and like many another good phrase it kept a permanent place in the good man's prayer. But when it came to the contribution for

spreading the gospel "From the heads of the rivers to the ends of the earth," wherever that was, the prayer was always conveniently forgotten. Now, the spiritual preparation for helping Christ save the world will make missionary praying a good deal more concrete and personal than that.

A good man came to his pastor, and said: "Dominie, I am not interested in missions. I will give you my usual contribution, and more if more is needed for our church to meet its assessments. But I am not interested in missions and I would like to be." And the pastor asked him if he prayed for missions. "Yes," he said, "I always ask the Lord to bless the missionary cause." "I do not mean that," said the pastor. "That is vague. Let me suggest that you begin to pray for missions concretely. Begin tonight. Every time you kneel down, for a solid week, whenever you get on your knees, pray for the Chinese. And in order to help you I will tell you a few things. There are four hundred millions of them. They constitute about a third of the human race. Now, just take that." "All right," he said; "I will begin tonight." When he got down on his knees that night, after going through his customary prayer, he said: "Now Lord, bless these Chinese. There are about four hundred millions of them, I am told. I cannot think of so many, O Lord, but if thou canst think of that many, bless them. It must be an awful burden to have that many people brought to notice all at once this way" (laughter) "and I am afraid that I have not done very much to help do anything for them. O Lord, there are a dozen Chinamen in this town that I have not thought much about. If you will just keep all of them alive tonight, I will go and see each of them tomorrow and talk with them about Jesus Christ; and tomorrow I will go to my pastor and I will give him more money than I have

ever given for this cause, and will ask him to send it out to China, because I cannot pray for these Chinese like this without getting interested in them, and we have got to save them, O Lord, you and I together." (Laughter.) And he kept that up for a week, every day reporting to the pastor, until finally this man got persuaded that there was not anybody else in the whole world except the Chinese, and that the burden of the salvation of the whole Chinese empire rested on his shoulders. And after that the pastor thought that it would be a good thing for him to get a change of prayer, and he said: "Take the Hindus once." (Laughter.) The man replied: "How many are there of them? Not so many, I hope." (Laughter.) "These four hundred millions of Chinese have just tramped across my heart for the last week until, waking or sleeping, I can feel them and hear them, and see them go, and I am not sure that I can stand much more." "Well," the pastor said, "there are only about three hundred millions of these others." "Well," he said, "I think I can stand that." Well, now brethren, pardon me if I just stop that short at that point and say simply that you never can begin to pray for the non-Christian world like that without getting such a re-enforcement of interest and such preparation for help as will make indifference thereafter utterly impossible. (Applause.)

I would suggest also that it is a pretty good thing for you to tie yourself to the whole great splendid cause by a direct contact through some individual. I have a notion to ask a question, which may have been asked some other time during this Congress. But I think I will ask it for my own comfort. How many in this great house tonight had relatives on either side, I do not care which side, how many had relatives, fathers, brothers, or were yourselves in the Civil War?

Raise your hands. (About forty per cent. of the audience raised their hands.) I wonder if in those old days there was any quickening of interest in the outcome of the cause, because some one of your relatives was at the front? Was it a "cause," or was it personal? I am going to ask another question. How many of you have relatives, more or less intimate, at work tonight or at home on furlough, who are foreign missionaries anyhere in the world? Raise your hands. (Many of the delegates raised their hands.) Look at that, will you! Look at that! O men of God! Do you see what you are doing? You are now proposing to pray as a spiritual preparation for your task, not for a vague cause, but for a cause into which some of your own flesh and blood has gone.

When I was in the theological seminary they expected of me that I would lead a life of ministerial ease after graduating. I think it was the general expectation that I would be the president of a women's college. (Laughter.) But one day, one of my friends, a classmate, came up to me and said: "I want to say a word to you. I am going as a missionary to India just as soon as I can get out after graduation; and I want you to stay at home. Then I will be your representative at the front, and you will furnish the sinews of war." And we went out after graduation; he went up into Michigan to preach a little while, and I went down into Ohio to preach a little while. One day I had a letter saying that he expected to sail for India with his wife the next week.

They went to India and she wrote a book subsequently, with what, recently, has seemed to me rather a disagreeable title, "The Bishop's Conversion." (Laughter and applause.) But when he said "I am going to India," he said it exactly as if he had been going into the next county. Then he added, "Now, don't

forget me." And my church had been giving $175 for missions, about 40 cents a member. But it was immense giving for that time, the best giving in that conference. And the next time I stood up to take my collection, as I stood up it seemed to me that I felt Allen Maxwell's arm go round me, and saw his white face coming out of the faces of the millions of India; and I heard him, it seemed to me say, "Now, don't forget me." And I didn't. And the collection in that church that day was four hundred dollars. The church wondered what had happened to itself. (Applause.) Then the missionary secretaries and presiding elders praised me; but it was my substitute that did it. Gentlemen, a part of the spiritual preparation for participation in this great task is by a living contact,—and the more points of contact the better—a living contact with the foreign mission field.

Once more, and, I judge, finally now. There must be the cultivation of a personal likeness to Christ, and a personal fellowship with Christ in this mighty enterprise. I have not been privileged to be in many of these conventions. But I ask this significant question: Christ for the world, we have been saying, I do not doubt; the world for Christ. But have you been saying, are you saying tonight that you yourself must be a Christlike man? There ought to be not only new hope for the world out of this great Congress; but no man of us ought ever to be the same man again after this mighty vision. (Applause.)

O men of God, partly men of God, more or less men of God—that is what I am afraid we are. Let us down on our knees before we sleep, asking him to take away from us every weight, and every sin that does so easily beset us that we shall run with patience this race that is set before us. We must be better men. We must be Christlike men. Likeness to Christ as the

preparation for the service of Christ. Service of Christ as one of the ways of creating Christlikeness. This is the matter. We must not in our zeal for world movement forget or fail to see that personal religious character is absolutely imperative. (Applause.) For the last best human exhibit that we send to the non-Christian world is a Christlike man and a Christlike woman. (Applause.) Christendom must be better than heathenism. Christ must be better than any heathen god. Christ's man must be better than anybody else's man, as Christ himself is better than any other world's teacher.

And we must cultivate the keen sense of partnership with Christ in preparation for this task. I do not mean stewardship simply. I mean partnership. At the Rochester convention without having thought in advance about it, I proposed to the four thousand students there assembled a new order, the Order of the Friends of Jesus Christ. What do you say? Friends of Jesus Christ! "Ye are my friends if ye do whatsoever I command you." That was his word. And the reward of this friendship will be this, that he will quit calling us servants, and call us friends. I covet nothing better than that for you in this life.

I did not mean to tell again a little story I have told so often, but a man said, "You must do it before you quit." And I will, and then quit. I was up in the city of Madison, Wisconsin, and sat down one Sunday morning to breakfast at the hotel, and presently a fine young fellow sat down directly opposite me. Being older than he, I said "Good morning." And he said "Good morning." Then after passing the usual remarks about the weather, and the other common topics, there was a moment of silence. Then this fine young fellow who was just full of the business he was doing, which I greatly liked, looked across at me, and said

"I am a traveling man." And I said, "So am I." He said, "I am in the jewelry business." And I said. "So am I." When he cometh to make up his jewels—I am in that business you know. Said he, "I am in business with my father." And I said, "So am I." (Laughter.) Said he, "My father started the business." And I said, "So did mine." (Laughter.) Said he, "For a long time my father employed me in the business and paid me wages; but he has taken me now into partnership with him and I have a share in the profits of the concern." And I said, "So did mine. I, too, was in his employ and he paid me wages, and he has taken me into partnership and I have a share in the profits of the concern." The revival in Wales enriched me, and the revival in Korea enriches me, and the profits of the kingdom of my Father everywhere make me rich. My brethren, we are here now at the close of this great Congress, and pretty soon we shall separate and see one another's faces no more. Here, then, at the close of it, let us clasp hands with Jesus Christ and covenant with him that we will live with him until we know that he is essential to the world; that we will live with him until we share his purposes for the world; that we will pray for the world until it rests on our hearts as it rests on his; and we will live with him until we are like him in all holy character and in all high endeavor that we will do this until the last man knows his name; and until we stand on the heights as yet unreached, and cast our crowns before him.

Help us, O God, to keep this vow and covenant between thee and us forever. Amen.

Chairman Capen.—A telegram has just been received, which I am sure will be of interest to us all. It is addressed to Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement. It is

from the General Conference of the Methodist Episcopal Church, South, sitting at Asheville, North Carolina.

"Send hearty greetings to the National Missionary Congress, and offer special prayer for God's blessing upon their work in the closer confederation of all of the Churches, and their more aggressive coöperation in the great business of winning the world for Christ." (Applause.)

And here is a second one from the Northern Baptist Convention, now sitting in Boston.

"Send you cordial Christian greetings. We congratulate you upon the fine attendance and splendid enthusiasm of your meeting. We assure you of our hearty sympathy in your Movement and we sincerely desire for you the most abundant success."

I am sure it is in our hearts to ask our Secretary to recognize these greetings and to send ours to both parties in return.

All those in favor of so instructing our Secretary will say "Aye." All opposed will say "No." It is a unanimous vote.

While the Apollo Club is leading us in the final devotional exercises, we will all arise, and then the closing prayer will be offered and the benediction pronounced by Bishop James M. Thoburn, after which this Congress will be adjourned.

(The Apollo Club rendered the Hallelujah Chorus.)

Bishop Thoburn.—Our blessed heavenly Father, we praise thy name for all thy blessings, and especially for the privileges which we have enjoyed this evening. We ask thy blessing upon the word as it has been preached. We thank thee for this sweet music, and for thy blessing upon the music, and that these sounds

of praise may go forth and make impressions upon all of the hearts of those present.

And now, O Father, we implore thee, may the love of Jesus, and the love of God, and the fellowship of the Holy Spirit be with us forever and evermore. Amen.

Whereupon the Congress adjourned *sine die.*

CONFERENCE OF CONGRESS DELEGATES ON HOW TO CONSERVE AND EXTEND THE INFLUENCES OF THE NATIONAL MISSIONARY CAMPAIGN

CONFERENCE OF CONGRESS DELEGATES ON HOW TO CONSERVE AND EXTEND THE INFLUENCES OF THE NATIONAL MISSIONARY CAMPAIGN

ORCHESTRA HALL, THURSDAY, MAY 5, 3 P.M.

ALFRED E. MARLING, NEW YORK, PRESIDING

Chairman Marling.—I am going to ask Mr. J. Campbell White to read a little document adopted by the foreign mission board secretaries. He will present this document to you.

J. CAMPBELL WHITE

Gentlemen.—Now we have come to the really practical point that you men have been waiting for in this Congress, the point where we can grapple with the real difficulty, and the real problem, and try to construct together a plan comprehensive enough, thorough enough, to deal with the situation with which we are confronted.

It is certainly a very unusual situation. Never before in the history of Christianity on this continent have we had anything like it. I think Col. E. W. Halford comes very close to describing it when he says that "The possibilities have been revealed by this Campaign, not realized." We have just begun to discover what is possible in the way of the unrealized assets among the men of the Churches, and we are here to

think together this afternoon. There is no program set up. Under ordinary circumstances you might be fair in concluding that we had a complete program up our sleeve this afternoon. It is not so. We have no program except what you make. We are really taking this Congress into conference about the work this Movement should do.

And I want to say to you in all frankness before reading these resolutions, that the best things I have ever learned in my life have come out of meetings like this; never such wise meetings as this, because I do not believe there has been congested at any one point on the planet such a meeting as there is here now. (Applause.) I am not speaking rashly. Every State in this Union is represented here on this floor, and every Church in this country is represented here. Never before in history has there been such a thing. (Applause.) And there ought to be a great deal of solid, valuable suggestion in a company of men like this; and we shall learn as we study together the problem that confronts us.

Now, I verily believe we are confronting the greatest opportunity the Church has ever confronted in all the generations, and if ever any group of men needed guidance and control moment by moment, we need the guidance of the Spirit of God, that we may find his plan and adopt it. And I hope repeatedly this afternoon we will turn aside in this informal meeting for prayer.

We came over to this hall in order to get into a smaller place. The Auditorium was too big for a conference; we deliberately came over here in order to get closer together — get into a more informal spirit where we could get together and pray together and plan together. I really believe this afternoon's session is the session that is going to perfect the lines of

policy for the coming year; and let us go into it in that spirit.

Now, as throwing light on it, there was a very influential meeting of mission board secretaries held in New York City on the 20th of April, 1910, and I do not believe we can begin this discussion better than with these resolutions.

Let me tell you how they came to be passed. There is a united conference of all the foreign mission boards on this continent. It has been meeting once each year for seventeen years. Its most influential committee is the Committee on Reference and Counsel. That committee decided a while ago, in view of the wonderful awakening that has come over this continent this winter, that it ought to set aside a whole day, and ask the mission board secretaries and the Executive Committee of the Laymen's Missionary Movement to come together for a whole day's prayer and conference about how to follow up and extend the influences of this Campaign. It was not on the initiative of the Laymen's Movement. It was on the initiative of the united mission boards of the country. The whole day was spent in the conference.

Now, these are the resolutions that grew out of that conference, and were passed unanimously by it, and they were not set up by the Laymen's Movement. Resolutions are so often "railroaded" through, that I feel just like explaining to you that these were not "railroaded" through. This is the spontaneous expression of the mission board secretaries of this country, in their combined capacity, and therefore these resolutions ought to come to us with the weight that attaches to the administrative forces of the missionary enterprise on this continent.

These resolutions are as follows:

"Resolutions prepared by the Committee of Foreign

Mission Boards on Coöperation with the Laymen's Missionary Movement and passed unanimously by a large conference of Board Secretaries, held on April 20, at New York.

"It is the sense of this body—

"1. That the signal success of the Laymen's Missionary Movement in arousing interest and enthusiasm among men, especially in the great Campaign just closing, demands that the Movement shall continue its work with increasing vigor.

"2. That the spirit of unity and coöperation displayed in the recent Campaign is recognized as one of its most beneficent results.

"3. That while each denomination will necessarily emphasize its own work, any tendency to do so in campaigns which are likely to cause any disintegration of the general Movement, be deprecated.

"4. That what has come to be known as 'follow-up' work be given chief place in all future plans of the general and denominational Movements, and that hereafter all campaigns be so planned as to permit of more intensive work.

"5. That while the general Movement should plan future campaigns of conventions, it should also plan as definitely for separate 'follow-up campaigns,' visiting again the cities in which conventions have been held and reaching out into communities influenced by these conventions.

"6. That in planning for the immediate future, the unit of time provided for be three years instead of one, as in the recent Campaign.

"7. That the Laymen's Missionary Movement should employ the best available talent for the purpose of working out a special plan for training lay leaders, and that in future campaigns a relatively large amount of time be given to this most important feature.

"8. That the Laymen's Missionary Movement develop its organization by the creation of as many districts covering the United States and Canada as it may deem necessary and wise:

"a. That the expenses of these districts be provided, as far as possible, by the laymen of the respective districts.

"b. That District Secretaries be appointed for these districts, whose duties shall be in general:

"1. To initiate plans for the conduct of as many conventions, on a moderate scale, as it may be possible to follow up effectively.

"2. To initiate plans for following up these conventions.

"3. To initiate plans for following up the work done by conventions previously held in the respective districts.

"4. To initiate plans for training lay leaders, the District Secretaries to be chosen with special reference to their fitness for this special work.

"5. To coöperate in all the foregoing with local representatives of mission boards.

"6. To assist pastors and local churches in the development of interest among men in given centers.

"In other words, to reproduce on a small scale in each district what has been done in the larger field, profiting by the experience gained in the greater campaign.

"9. That the boards be asked to continue their cooperation with the Laymen's Missionary Movement as follows:

"1. In constituting such agencies and committees as may be necessary to develop properly such new districts as may be formed.

"2. In placing at the disposal of the Laymen's Missionary Movement as many helpers as may be avail-

able with the understanding that they shall be used most largely for follow-up work."

I think that gives us a splendid basis of discussion, and doubtless will clarify the thoughts of some of us about the next step. But there is room for correction, elaboration, supplementing of this. This merely represents the consensus of judgment of about fifty of the most representative missionary leaders of this country, that spent that one day together. And I am sure now that we can call out the judgment of the men who are here, in view of the experience they have accumulated these last two or three years, and we shall be able to proceed with a breadth of view and an adequacy of plan in this whole matter that is far beyond what is now in the mind of any one of us.

Mr. N. W. Rowell is here, the chairman of the Canadian Council of the Laymen's Missionary Movement. He has been trying for a year to lead in the follow-up campaign in Canada. Canada is ahead of us in the matter of a National Missionary Policy. They have had some marvelous results in carrying out the Policy.

Mr. C. A. Rowland is here, the chairman of the Southern Council of the Laymen's Missionary Movement. All the Churches in the South have banded themselves together so as to act unitedly there. And he has some very valuable suggestions, I have no doubt. And Governor W. R. Stubbs of Kansas is here, who was very helpful in our meetings over in Kansas, and at the urgent appeal of one of our leaders came in this afternoon to give us the benefit of his judgment about these matters. And one other man — I am going to reveal my whole hand now—one other man I spoke to a few minutes ago, who I know to have been investing heavily in missions for several years, and to have gotten a great deal of satisfaction out of it. I thought it would be a helpful thing if he would just state to the

other men here some of the principles of stewardship he has found exceedingly satisfactory in his own life. So, frankly, we have called you into conference on how to conserve and extend the influences of this Campaign, until our nation shall assume its whole burden of responsibility for the world.

Chairman Marling.—With such a galaxy of speakers it is difficult to know whom to ask first. Since Mr. Rowell, our good Canadian neighbor, was mentioned first, he ought to speak first. Mr. Rowell, come and give a reason for the faith that is in you. (Applause.)

N. W. ROWELL, K.C.

Gentlemen.—As this is a gathering this afternoon for very practical work, perhaps it is fitting that I should give you some of the practical experiences we have had. I am not a board secretary. I am not a Laymen's Movement secretary. I am just an ordinary laymen like most of you here. And I have no more time to give to the Laymen's Movement than the average layman has who takes a little time occasionally away from his business or profession. I give part of the time that some of my fellow professional men give to golf to the Laymen's Movement. (Laughter.) Golf is a good thing if you have time.

In so far as the Laymen's Movement with us has failed to accomplish what was expected of it, it has been because of the failure to follow up our conventions. In the cities where the Movement has been comparatively ineffective it has been where we have had most enthusiastic conventions, and men have been wonderfully stirred up, but when the convention moved on, in some strange, mysterious way the enthusiasm gradu-

ally oozed out, and the practical results have not been apparent. And where there are a few skeptics and critics of the Laymen's Movement in Canada they belong to those towns or cities where we have not had the follow-up work.

Our experience is that the follow-up work is in the long run just as essential as the convention itself. The preliminary meetings are necessary to arrest attention, to interest men, to get them to take notice of what is going on. But the follow-up work is not less essential to tie them up definitely with the work and responsibility. Now, where we have had the follow-up work, and we have had it more in Toronto than in any other place, it, of course, is not follow-up work for only one year, but follow-up for two or three years, as we now have it. Sometimes it is more difficult to get the follow-up work the second year than it is the first. This is not a one-year, or a two-years, or a five-years campaign. We are enlisting for life service, and there are men who catch the enthusiasm and will go into it and work hard perhaps for one year during the enthusiasm that follows the convention. But it is not easy to keep to high-water mark.

Take our Baptist churches in Toronto. They came up from $23,000 to $55,000, having a membership of a little over 7,000. Some of our leaders thought that a great many of the church members felt that in that one year they had done so much and had made such an effort to accomplish it, that the next year they were likely to fall down. But they did not aim as their goal the amount that they had raised the year before. There is a great lesson for us all in this. They made it something better and it awakened an interest in their people for the larger objective than they had made the year before; with this result, that they not only maintained the splendid lead that they had already secured last

year, but they brought their contributions up to $61,000.

When that committee got all their collections in, they announced to all their churches that they would ask for a thank-offering from every member of the church. The thank-offering was to be one day's pay, or one day's earnings, and they named the day, a particular Wednesday in a particular week, and they were asked to bring that thank offering on the following Sunday and put it on the collection plate.

Now, it just turns out that that thank offering was almost the amount by which they exceeded the contributions of the year before. In one church, in passing the plate, they got half-way down the church and they had to return and empty the plates and start again. (Applause.)

Now that has been accomplished in the Baptist church. Why? Because they had some strong, resourceful business men of commanding ability, who were willing to put some of their time and business ability into it, backed up by missionary pastors, and by the great mass of their membership heartily coöperating with them.

Chairman Marling.—The next man who is going to speak extemporaneously is Chairman S. B. Capen of the Executive Committee.

SAMUEL B. CAPEN

Gentlemen.—I had no idea of speaking on this subject. I wanted to hear from you. But there are two or three things in my mind which I can speak of very briefly. One Mr. Rowell has emphasized already, the importance of the follow-up work. I am sure we are all of us aware of the peril of exciting men's feelings,

of bringing great truths to bear upon them and not following it up and permitting those feelings to find expression. For if the feeling is allowed to pass, and nothing is done about it, the last state of that man is worse than the first; and it is impossible to arouse him again, sometimes impossible ever to arouse him, and certainly more difficult the second time than the first.

I knew an illustration a little while ago where a man was deeply stirred and made up his mind that he would give a certain large sum of money, but he delayed about it; then he met some friends; then he went away; and then he had some dinners, and he cut his thought down one-half, and then he cut it down a quarter; and bye and bye he cut it down to nothing. The trouble was he didn't act at once, and he lost his chance. He ought to have been followed up at once.

Then there is a second point that has not been brought out yet. In these great conventions we ought to give more time to telling men how to do it. There are lots of people in this world that will follow where you tell them how. There are comparatively few people that can strike out for themselves.

My third point is this, the peril that we should go away from this great Congress with any thought that the work has been done. I said yesterday what I will say to you, that there was a very bright remark made by a quaint man in South Carolina during the campaign. When he was asked by Dr. D. Clay Lilly, "What is the peril that you see in this uprising of men?" He answered, "The great peril is that they will sit down again." (Laughter.) Now, I want to submit that we want to be sure that we do not have that peril confronting us, but we want to go away from here recognizing that the thing has been said, but that the work is yet to be done. (Applause.)

Chairman Marling.—I will now introduce Governor Stubbs, of Kansas.

GOVERNOR W. R. STUBBS

Mr. Chairman.—I am not qualified in any way to speak on the subjects that should be discussed at this meeting, as outlined by your Chairman. I was urged to say a few words here by some of my enthusiastic friends this morning, and consented only to please them, not that I feel that I know enough about this work to give instruction.

I came here to learn. I confess, at the outset, that I had known very little about foreign mission work until I became Governor of Kansas sixteen months ago. I was rather prejudiced against foreign missions. I was ignorant of what was being done over there until some of the good missionaries came into my office and told me so many fine things that had been done; and when this Missionary Movement came to Topeka I was glad to listen and to learn.

And I will confess to you that it looks to me like one of the greatest Movements that I have ever seen in my lifetime. (Applause.) I believe it has wonderful possibilities in many ways and I think that as an economic problem, the American people could well afford to Christianize the whole world simply because if you will civilize those people, you will have a market for corn and hogs and wheat and machinery that you will never be able to supply in this generation. (Applause.) I think it is a fine investment, as a purely, cold-blooded business proposition.

And then again, you hear of the pitifully distressing poverty of those people over there; you hear of the great opportunities to uplift and help them, and what has actually been accomplished and feel the responsi-

bility that comes to men who enjoy the great privileges that we enjoy in this country. There is no nation that has ever existed in the history of the world that has been blessed as this nation has been blessed. The foundation and the cornerstone of our nation is Christianity. (Applause.) And the civilization and enlightenment that comes with Christianity makes all the difference between our nation, where people earn from $1.50 to $10.00 a day, and the nations over there where they earn five or ten cents a day, and the difference between a woman having the God-given rights that belong to her in this country, and the being property and slaves in the far-off lands.

It appeals to me as a business man, as a man who believes in right things as much as anything that has ever come to me in all my life. I am only here to learn; but I believe if the effect that we had in our meeting there at Topeka is common to the conventions that have been held over this country, and it is followed up, I believe that there is a great opportunity for America to do a great work in the foreign lands. I believe that our State is going to respond to this spirit of this great Movement, and I hope to help in a small way.

I was astonished to know what could be done, what great need there was; and I hope to help in a small way to go forward with this Movement. I believe the churches and the business men have got to be appealed to; they have got to be shown that there is a work to do. I believe that the lack of spirituality in the churches, the lack of active work along Christian lines is because a great many business men have been in about the same sort of rut that I have.

I started out without anything, giving all my strength and energy to making a little money, and overlooked the church work, I must confess. I didn't

do my duty as a Churchman, didn't do my duty as a citizen of this great country and nation. I have been wakened up and been helped tremendously. (Applause.)

I stumbled into politics six years ago. I had never been to a State convention, nor to any other political meetings to amount to anything, until five or six years ago. I believe that the American people, the decent people, and the church people, want to get into politics, and help make this nation what it ought to be. (Applause.) When I went to the legislature they told me that politics was too dirty for a decent man to get into. But I say to you, if the Christian people of this nation do not get into politics, they had better go out of business. (Applause.) And I say to you, you want to make politics clean, wholesome and decent, and you want to carry politics into your Church, for there is nothing about decent politics that does not belong in the Church. (Applause.) To be a good Christian is to be a good citizen. (Applause.) There is no essential difference between a man doing his duty as a citizen of this nation and doing his duty as a member of the Church in this country. (Applause.)

For a long time in my life, up to six or seven years ago, I did not know what it was to give to amount to anything. I helped support our home church. I helped in a way the little environments that come close to me, the little duties that I felt; but I never had known what it was to take hold and give until it hurt a little bit. And it was only an accident that I did that. (Laughter and applause.) I got into a close place in a Y. M. C. A. proposition. (Laughter and applause.) There were some men came out to my house—the national secretary and the local secretary, and some of our best business men, and wanted me to be president of the Y. M. C. A. of Lawrence, Kansas,

a little town of 15,000. I said: "I do not believe in the Y. M. C. A." I never needed any gymnasium work. I worked at the saw-buck and in the cornfield. And I said: "I am not worthy to be president of this Y. M. C. A.; I don't want the job." But they went down town and elected me president. And I knew why. They knew I was a business man. They knew that that Y. M. C. A. was in disgrace, and they wanted me to run the business. And I took it on that basis. It did me more good than anything. (Applause.) We had 36 conversions the first year in an old shack of a building upstairs. (Applause.) It was all through the work of the secretary; not my credit, any of it. (Applause.)

But what did it do? It opened my eyes. I was interested in it. We started in to build a building there, and after we got started far enough along to know it was going to cost thirty or forty thousand dollars, the board decided one afternoon that they would suspend the subscriptions for a year. "Well," I said, "if you stop it for a year, it means permanent delay. Finally, under the circumstances, I gave five times as much money as I ever expected to. (Laughter.) And we built the building costing forty thousand dollars. I say to you that that one thing broke the ice with me. (Applause.) It made me understand there was a great deal more pleasure coming to me from making an investment in an institution that would be turning out young men, sending them out as missionaries, doing a great and good work in this world, making better citizens—that it was a whole lot better to give five thousand dollars to that kind of work, than to buy a five thousand dollar farm. I have done both. (Applause.)

To buy property after you have got what you need for yourself and your family, to go on and buy bank

stock and railroad stock and farms, does not mean much of anything at all. You lock up the deeds, you put the money in the bank, and you do not get any great amount of comfort and pleasure out of it. There were twenty-five years that I was not doing anything but working day and night and putting all the energy of my life into building up a business. For the last five years I have hardly known what business was; and I will confess to you that the greatest pleasures of life have come in the work that I have done in the last four or five years in a public way. It has broadened and sweetened my life. I have come in contact with the greatest and best men and women in this nation. And it has done me a great deal of good.

I believe that the business men of this country want to find out that when they pile up a fortune four or five times as much as they need and leave it to their children, a good many times they are going to destroy their homes and their children and make them foolish. Rich men all over this nation are leaving their children a whole lot of trouble by leaving them too much money. (Applause.) There are girls going to get into the divorce courts and go across to Europe and buy disreputable, "ornery" husbands with the money. (Applause.)

Now, if the business men of America get the vision that they ought to have of this work you are engaged in, if you will put it up to them right along business lines, and talk plain common sense to them, I believe you will get more money than you know what to do with to carry on this work. (Applause.) And I believe if you will educate the young men and women in the colleges to know that to do a great splendid work that will make this world better, to be a part and parcel of this Movement, is greater than any railroads or oil stocks or bank stocks or anything else

—if you will put it up to them in the proper way that it is a winning proposition that will bring happiness to their hearts and bring good results, they will be proud of it and this nation will be proud of it. I believe as much as I live, that Washington was ordained by the Almighty to do his work, and Lincoln to do his work, and that out from America will radiate an influence, if we do our duty, that will be the saving grace of the world, and bring justice, and liberty, and Christianity, to these downtrodden heathen. (Applause.)

Chairman Marling.—We like Kansas. We are going to have another man, Mr. A. A. Hyde, of Wichita, Kansas.

A. A. HYDE

Mr. Chairman.—I never expected to follow the Governor of the State of Kansas in a speech. I am afraid you will be very much disappointed in anything I have to say. And yet I feel that I have a word that is of great importance, an experience of my own life.

We all say that we believe the teachings of Jesus Christ. And yet a man does not believe a thing unless he experiences it and acts on his belief. In other words, "By their fruits ye shall know them." And then our Savior said, "It is more blessed to give than it is to receive." While we say that we believe that we often fail to respond with any alacrity of the sort which brings the blessing with it, for the blessing means joy. It is more joyful to give than it is to receive. And when our Savior said, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treas-

ure is, there will your heart be also,'' we all say that we believe that teaching, and yet how many of us lay up more treasures in heaven as we have opportunity day by day than lay them up in what we call permanent investments here on the earth? As the Governor has so plainly stated, they are more often a curse, shortening our own lives by the worry which they give us and handicapping our children with the idea that they have not got to labor in this world. This country is full of such young men to-day who are going down in degradation because of the wealth that they have inherited, or that they know that they are going to inherit when their fathers pass off the face of the earth.

I believe that Christ, our Savior, meant those words absolutely. And yet I know that I make permanent investments here on the earth, and I have experienced the curse of them. I have made a few investments for the heavenly kingdom that have been a blessing; and each and every time I think of them they tend to make my life more happy.

You will excuse me, I am sure, if I just give you an illustration or two. I like to place monuments around on the face of the earth, and it has been remarkable to me how far-reaching we can be by this ''mammon of unrighteousness'' which the Lord has placed in our charge and told us how to use. There is only one text that I know of in the New Testament which authorizes the laying up of money. I wonder if you could give it to me? I do not believe many of you could, for I looked through the New Testament pretty carefully before I found it. ''Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may—have something for a rainy day?—ah, no; that he may have whereof to give to him that hath need.''

Two or three years ago Mr. Burt, of this city, who

many of you know, the head of the training school of the Y. M. C. A., was out at our State Y. M. C. A. convention. I had been introduced to him as a man who might possibly help him, for the Lord has given me a pretty good income, but I know that I do not deserve it from any particular brightness of my own. Mr. Burt presented the cause of the training school. He said that on Lake Geneva there was a piece of ground that joined them. It was the only piece of ground left, and they were very much afraid that somebody would buy it. They had a budget of $35,000 to raise that year for the training school. He wanted to know if I would not give a thousand dollars. I allowed him to talk awhile. I saw he was very much interested, and I had become interested in it, and I finally said to Mr. Burt, "Your faith is not up to the point where it ought to be. I was not thinking of giving a thousand dollars. I was thinking of buying the piece for $5,000 and giving it to you." (Applause.) And the tears came in his eyes and he said that that was an inspiration to him, that that would help him wonderfully. After he came back I got a number of letters which I prize because that gift of the $5,000 spurred up the committee until they raised that $35,000 almost immediately. And they passed the year out of debt and they were greatly encouraged, and it has been the case that every once in awhile I meet some of those men and they say, "Mr. Hyde, you do not know what an inspiration that was to us from Kansas."

Let me give you another illustration: I was sitting in my office a couple of months ago on a Saturday afternoon. We close at one o'clock, and I was in a hurry to get my letters signed. The stenographers had gone; the office was empty. I saw a young man come in, travel stained, dusty, nervous, and I wanted to get away, and I don't know as I greeted him very

pleasantly. But I said, "Well, what can I do for you, my friend?" He said, "I have a letter in my pocket which I would like to show you." He pulled out a letter from a friend of mine out in Denver. It read: "This will introduce to you Mr. Gillette, the secretary of the Young Men's Christian Association in Seoul, Korea." I looked up again, and I said, "Are you the secretary of the Young Men's Christian Association in Seoul?" He said, "Yes, sir." "Well," I said, "I am interested in Seoul, Korea, and I know you are doing a good work there; but I did not think that you were the secretary when you came in." I was uncomplimentary to him in my remarks, and I said, "What can I do for you?" He said, "Mr. Hyde, I am on a vacation in this country and the International Committee have given me permission to raise $10,000 for the equipment of our building over in Seoul. We have got a very nice building, but have not got money to equip it, and they have given me permission to raise $10,000 in this country to equip it. A man in New York has very generously offered to give $5,000 if I would raise $5,000 out in my old State of Colorado. I have just come over here, and this is the last day, and I am still $1,000 short, and I do not know where I am going to get it. Mr. Pearson kindly gave me this letter to you, and I didn't know possibly but that might see your way to help me out, or get some other man to help." I said, "Have you been up to see the secretary here?" He said "No." I said, "Have you any good credentials with you?" "O yes, I have got some good credentials." I said, "Do you know Howard Agnew Johnston out in Colorado?" He said, "O yes, I have got a fine letter from Mr. Howard Agnew Johnston." He pulled out a letter and handed it to me. It read something like this: "To Whom It May Concern: The bearer of this letter, Mr. Gillette, I met

in Seoul, Korea, when I was on a recent trip around the world visiting the mission stations, and I can safely say that if any man has any money to invest, he cannot put it where it will do a greater thing in my judgment than in that Seoul, Korea, Association. They are doing a good work." "Well," I said, "Mr. Gillette, I guess you can have your thousand dollars." And the tears came into Mr. Gillette's eyes, and his lips trembled, and he said: "Is there—do you object if I offer a word of thanksgiving here, Mr. Hyde?" (Applause.) And the tears came in my eyes, and, of course, I was very glad to have him offer the word of thanksgiving, and he went around, as our secretary said, touching only the high places, while he stayed in Wichita the next day, and he went back, and he said he never would forget Wichita, Kansas, and the reception he received. (Applause.)

Now, that is the pleasure of giving money, having it ready to give when the investment comes the same as you would seek any other investment of a so-called permanent character, which is really of a transitory character. Such things as that make a man's life worth living, make him feel that he is getting monuments upon this earth scattered all over, and that he is fulfilling the Lord's command and helping, if he cannot go personally, to preach the gospel to all the earth. (Applause.)

Chairman Marling.—This is a heart to heart talk. We are going to have Mr. Charles A. Rowland, of Athens, Georgia, of the Southern Presbyterian Church.

CHARLES A. ROWLAND

Mr. Chairman.—When this National Campaign started, we men of the South felt that the Lay-

men's Missionary Movement was on trial and that it was up to us to do our part to hold up our end of the line. We got together and decided that the most effective way that we could do this would be to see that the cities in which these conventions were held were properly followed up. We employed two men, F. A. Brown and Charles H. Pratt, who are members of this Congress, to become follow-up secretaries. They went right into these cities, taking up the work the very day that the convention closed, meeting with the coöperating committees and starting the campaign right on the spot. This follow-up canvass went right through the cities of the South, one after the other.

Our experience in this follow-up work has committed us irrevocably to the follow-up campaign as the one essential thing for the Laymen's Missionary Movement, if it is to be made permanent, and so the slogan for the Southern Council for the coming year is, "Conservation by supervision," and we mean to conduct this follow-up work as best we can in coöperation with the general Movement.

It is our purpose to continue to visit with our force these convention cities and keep the coöperating committees alive, leading them to undertake greater work, going out from those centers to other cities and stimulating and assisting in organizing other coöperative committees. In other words, to prevent the catastrophe which was suggested by Chairman Capen, we hope to keep our men so busy that they are not going to have time to sit down. (Applause.)

Chairman Marling.—Mr. J. Campbell White will now conduct the questionnaire.

Mr. J. Campbell White.—Mr. Marling thinks perhaps there are questions from the floor that you would

like to ask, and suggestions that you may desire to make. We ought to hear in this closing part of this meeting from just as many as possible on the direct point before us.

A Delegate.—Will you give a little more in detail some of the methods of this follow-up work?

Mr. White.—That depends a great deal on whether you have had a convention or not. We were speaking of that in connection with the conventions that have been held, as essential in order to reap the proper fruitage of the interest that has been aroused.

There is an almost perfect prescription for launching a canvass in a congregation that has been wrought out of the experience of scores and scores of cities and hundreds of churches this last winter. The little leaflet entitled "A Standard Missionary Church" gives a detailed list of suggestions about how to launch a canvass for missions in the individual congregation.

I would certainly strongly recommend that you take that as the best condensed prescription; and certainly after this Congress you ought to follow this up by having it reported in your churches, by having a canvass launched, if possible, in your own individual congregation. It seems to us that if a man wants to exert an influence outside of his congregation the best way to do it is to take steps to have a coöperating committee of the Laymen's Missionary Movement organized in your town or county, either a city organization or a county organization, the laymen who represent each church on that committee being selected by the churches or some official body of the churches in that community, so that the men will really represent that constituency; and then this coöperating committee of laymen will have upon them the responsibility of try-

ing to reach out to every church in that county and carry on the method and spirit of this Movement as you have gathered it at this Congress.

A Delegate.—When you speak of missions, what do you mean by that? All missions or just the local missions?

Mr. White.—We believe that the missionary committee should take charge of all the mission work, but we believe also that you will get better results both for the work at home and the work abroad if the educational campaigns are conducted separately until the Church gets fuller knowledge of what the foreign missionary enterprise is. Our experience is that you get larger contributions by having two canvasses instead of one; not seven or eight or ten or eleven canvasses, but two, one for the combined home mission problems of this country, and one for the great problem abroad.

A Delegate.—I would like to inquire whether this proposition is supposed to include the foreign missionary work in the United States? I believe in missions from the bottom of my heart and yet I cannot help feeling that with one and a quarter million immigrants coming to this country every month in the year, America is perhaps the most important foreign missionary field we have. I therefore rise to ask that question because in my sphere of work we have no end to the foreigners that are coming here by the thousands and tens of thousands, and which the churches here are almost unable to cope with. They need help and it seems to me that this part of the work in our own country ought to be considered in this fund you are going to raise. I presume probably that point has been raised.

Mr. White.—Everywhere throughout this Campaign the recommendation has been made that the missionary committee in the individual church undertake to

make the Church intelligent about all the missionary work that ought to be done, and get all the money that is needed for the work at home and the work abroad. Of course, the Church is more ignorant about the work abroad than it is about the work at home, and we need a longer campaign to get the Church intelligent about that, but we want to commence both of them.

A Delegate.—Where I live there was a county convention following the St. Louis convention. Resolutions were passed at that convention and that is about all that has come of it. There does not seem to be any central organization, and I would like to know a remedy for that.

Mr. White.—Fortunately, a great many of the conventions have been followed up so quickly that they have realized very large increases. In twenty-one cities in the South they have actually had subscribed $433,000 in personal subscriptions against $251,000 last year. That was done by carrying the resolutions into immediate practical effect by having a meeting of the men of each congregation in most cases to consider what that congregation ought immediately to do, and then to appoint a canvassing committee to go to every member of the congregation and ask them how much they would personally give on the weekly plan. That is what we have everywhere recommended. Unless that application is made, of course the interest may be frittered away in mere resolutions.

A Delegate.—What do you think of the merits of a personal canvass by letter?

Mr. White.—I think it is very poor indeed. It is trying to do the thing in an easy way.

Mr. Rufus Cage.—Let me answer that question. I sent out letters to one thousand people and I got seven responses.

Mr. White.—That is Mr. Rufus Cage, the chairman

of the coöperating committee, in Houston, Texas. Houston, Texas, did a great piece of work; it quadrupled its entire missionary giving and got the subscriptions in just about a week. (Applause.) They never could have gotten them by letter. They never in the world would have got that without going after the people direct.

A Delegate.—I want to make a statement and then ask if that statement will run counter to No. 3 of this folder. Suppose a given denomination in a given State undertook to district the State with laymen's districts. For instance, the laymen in the Baptist Church make sixty districts in a State, of laymen's conferences, and you hold sixty conventions in the year. Will that interfere with the suggestion contained in No. 3? Would that run counter to it?

Mr. White.—I don't think it would run counter to it exactly, but it would be a question whether while you were holding those conventions and doing all that work to get them together and getting a strong platform, you would not do a much better piece of work by having county conventions and having them include all the churches. If there is some reason why you cannot do that, perhaps you had better tackle it on denominational lines; but wherever we can bring all the churches together and get the benefit of the whole appeal to the whole church I think we will get a better result among our constituencies. Is it not true, Mr. Rowell, that in Canada you have got to the point where practically no church is willing to attack its own constituency as a separate constituency; but that you now attempt to move a whole community together, knowing that each constituency will get more out of it in that way? I have heard that statement made by many of the Canadian leaders. I do not know whether Mr. Rowell would care to supplement my statement or not.

Mr. N. W. Rowell.—To say yes without a reservation would hardly convey the whole truth. In Canada we are doing both, but the denominational Movements are working in perfect harmony with the interdenominational Movement, and are seeking to have their follow-up campaign follow the interdenominational campaign. But in some centers they have had denominational gatherings quite independent of the Movement in the cities, where they have brought their own denomination together with very great success.

Mr. White.—Is this not apparent on the face of it that the more conventions we hold, the more we multiply them, the weaker must be the platform which we present? You could not present very many platforms simultaneously in this country as strong as the one we are presenting in these four days. That is because we have the life of the nation to draw upon and have concentrated it here; and in addition to that there is in this fraternal fellowship of one church with another an inspiration that we have great difficulty in getting in any other way.

A Delegate.—Is there a working basis between this convention and the different working foreign missionary boards so that when a subscription is taken in any particular church the members may know what portion of the funds are to be distributed through the foreign mission board, and what part of the funds are to be distributed or go to make up the expense of this Congress?

Mr. White.—I am glad you raised that point, if there is any doubt in our minds. This Congress does not raise any money for missions either foreign or home. It is stimulating, as the whole Laymen's Missionary Movement is trying to stimulate, larger interest in missions and larger contributions, but those contributions go entirely to whatever board you want to send them.

A Delegate.—Who bears the expense of this Movement?

Mr. White.—Well, the expenses are borne by just a few people who believe in it so much that they want to give the money voluntarily. (Applause.)

A Delegate.—Should there not be some authority given somewhere for the General Committee to appoint a secretary in each State?

Mr. White.—Of course if a coöperating committee of the Laymen's Missionary Movement is called into being in a county, each church selecting its own representative to that committee, that committee has authority to go ahead and do anything it wants.

A Delegate.—Who would call that committee into being?

Mr. White.—Somebody will have to take the initiative in bringing it before a representative body of men either of the county or the State, and let the churches appoint their own representatives to the committee. We have no hard and fast form of organization. We are letting the matter go largely spontaneously, and these counties that have been organized have been spontaneously organized. We did not send a secretary to organize them. A man coming here and getting in touch with this work and going back to his home town where perhaps there has never been anything of the kind before, filled with this fever and with this vision in his soul, going before the ministerial association perhaps, and getting them interested, would then get them to call still larger meetings of their own constituency and to appoint men to a central coöperating committee which would go ahead and do this work. We are afraid of organizing the thing to death. What we want is only so much machinery as the necessity itself calls for.

A Delegate.—I should like to ask if these delegates

are going to go back to their home towns and carry with them the news of this great Congress? I have talked with dozens of business men the last week or ten days throughout this country about this Congress and its work, and they have told me there is nothing to do at home. That is something, I think, which should be borne in mind, that the delegates and men attending this Congress should go home and give the news of this Congress and not do as is so often done, go home and simply sit down and let the matter stop. Or could not that work be taken up through the appointment of these district secretaries in various districts?

Mr. White.—This suggestion proposes that there shall be district secretaries in a number of districts, but the number is not designated. The General Committee and Executive Committee of this Movement are wondering how many such secretaries are required. Chicago already has decided to locate a man here who will be here for the next twelve months and will be able not only to work locally, but perhaps to organize conventions in this territory. Perhaps in five or six other territories throughout the country we may be able to plant another man who will help to organize conventions in his district, and we will try to supply whatever the local demand may be. Of course, we expect that next year there will be three or four hundred secondary conventions held. We have had seventy-five this winter and I should be surprised if next winter we did not have at least two hundred.

Dr. Charles E. Bradt.—We have to work this problem out according to the wisdom that God will give us in the face of the demands that are upon us. I do not think that anybody, as Mr. White has said, can frame a series of resolutions or a plan of campaign that will fit every local case. We have a great blanket

order to do things. We have it definitely specified as to what we want to do. Surely all denominations can work together in harmony in order to carry out the great ideals and accomplishments which we have declared we want to accomplish. We want to evangelize the world in this generation; we know how much money it will take, and we know how many men it will take. Each denomination knows what its responsibility is and each Church knows, and if we can get better results from an interdenominational campaign in our local communities, then we want to have that kind of a campaign. The Presbyterian churches have organized and appointed an executive secretary for the Presbyterian churches in the United States. That may not be the best way; I am not putting that down as the ideal way, but surely we must get at this thing and do it. If the Presbyterians have to act alone and do their part, then, of course, they will try to do it. If the Baptists have to act alone and do their part, of course they will do it. But, if we can coöperate and spread this interdenominational spirit and work in harmony with the other denominations, I think we shall accomplish a very great thing indeed.

A Delegate.—Where a community is well supplied with brotherhoods, where the men in the churches are already occupied and have their places in the brotherhoods, would you put the question up to them and ask them to provide a place for this work?

Mr. White.—If they have not already done so, yes. That is the first thing that the brotherhoods ought to do. There isn't any justification for a brotherhood in a Church of Christ that hasn't a big missionary program before it. (Applause.)

A Delegate.—I want to ask a question or two about this double canvass, first for foreign and then for home missions. You recommend that very strongly. Does

that involve two sets of weekly envelopes or one set of weekly envelopes?

Mr. White.—Only one. We would certainly recommend only one collecting device. The duplex envelope we have distributed all over the continent. That is the simplest and the most scientific and satisfactory device for the collection of these funds after the subscriptions have been made. But the point we had in mind in the recommendation was that if you have a thoroughgoing educational campaign on foreign missions with a subscription designated for foreign missions; and then another thoroughgoing educational campaign on home missions with a subscription to that, the aggregate will be a good deal larger than if you ask for everything at once. At least, that has been the experience. But, if that is not done; if, in any particular instance, you feel that only one canvass is practicable, then go at least this far, give an opportunity to each contributor to designate how much of his money goes to one work and how much to the other. In that way you will give everyone the liberty of his own intelligence and fulfill his wishes as to what his money is to be used for. In any case, you should have but one collecting device.

Mr. F. A. Brown.—A question was asked as to how to reproduce this convention when we get back home. I would like to say that if you will look at this card here which has been passed around, you will see that there are four cities mentioned there which ran so small in population that they could not hope to have a convention, but they wanted the real thing and so they went to work and installed a follow-up campaign, and the figures on that card show you the results that they gained. It has increased their subscriptions almost as much as the subscriptions in the convention cities have been increased, and they have felt that it

has been a great blessing to them. But it has been our experience that it is three times as hard to carry on a proper follow-up campaign as it is to hold a convention.

A Delegate.—Do you not think that it is a strong appeal to combine both the home mission and the foreign missionary appeal?

Mr. White.—The Executive Committee in this Movement has followed the plan from the first of giving the appeal of the Laymen's Movement primarily for the unevangelized world. We have discussed that matter for many hours and have always come to that uniform conclusion and have seen no reason as yet to change it. Our conviction is that we are in that way helping to lift the missionary interests and the missionary intelligence of the whole country far more rapidly than we could do by including everything that the Church stands for, and many, many churches have certainly increased the home missionary contributions so greatly as to make us feel that the policy in this country has been fully justified so far as this country is concerned.

On motion, duly seconded and carried, it was

Resolved, That the Conference endorse the resolution and plan prepared by the Committee of Foreign Mission Boards and adopted by the Conference of Board Secretaries on April 20, in New York.

A season of prayer then followed, at the conclusion of which the meeting adjourned.

SECTIONAL CONFERENCES

PHYSICIANS AND SURGEONS
MINISTERS
CHURCH OFFICERS
SUNDAY-SCHOOLS
LAWYERS
BUSINESS MEN
BROTHERHOODS
EDITORS

PHYSICIANS AND SURGEONS

THE UNNECESSARY BURDEN OF SUFFERING IN THE NON-CHRISTIAN WORLD

IRVING LUDLOW, M.D.

HOW NON-CHRISTIAN IDEAS AND PRACTISES AFFECT PHYSICAL LIFE AND HEALTH

W. H. PARK, M.D.

THE PECULIAR OPPORTUNITY OF THE MEDICAL MISSIONARY

WINFIELD SCOTT HALL, M.D.

THE PLACE OF MEDICAL EDUCATION IN MISSION FIELDS

M. D. EUBANK, M.D.

PHYSICIANS' AND SURGEONS' CONFERENCE

Assembly Room, Northwestern University Building

Chicago, Ill., Wednesday, May 4, 1910, 3 p.m.

COMMITTEE ON ARRANGEMENTS

Dr. W. E. Quine, Chairman, Chicago
Dr. I. N. Danforth, Chicago
Dr. B. W. Graham, Chicago
Dr. E. E. Vaughan, Chicago
Dr. M. D. Eubank, Huchow, China

Dr. Matthew D. Mann, of Buffalo, N. Y., presiding

Chairman Mann.—It gives me very great pleasure to see so many here today. I was very much afraid that the doctors would not turn out as they have.

We are not accustomed among ourselves to open our meetings with prayer, but this being a special organization and part of a religious service, I will ask Dr. Long to lead us in prayer.

Dr. J. H. Long.—Almighty God, we thank thee for the blessed privileges that we enjoy in this free country of ours, and we pray thee that as we are now gathered together for the purpose of considering how we may best serve God and humanity in all the world, we pray thee that whatsoever is said and done in this meeting may be to thy honor, to thy glory, and for the uplift of all mankind. Amen.

Chairman Mann.—I am very sorry to say that we

have two disappointments for you. As many of you know, the Medical Congress now being held in Washington, has proven attractive to some of the gentlemen whom we expected here to read. Dr. Keen and Dr. Kelly will not be present. I have letters from them saying that it will be impossible for them to get here.

The first paper on the program, "The Unnecessary Burden of Suffering in the Non-Christian World," will be by Dr. Irving Ludlow, of Cleveland, Ohio. Gentlemen, Dr. Ludlow.

THE UNNECESSARY BURDEN OF SUFFERING IN THE NON-CHRISTIAN WORLD

Dr. Irving Ludlow, Cleveland

Mr. Chairman, and Fellow-Laymen: Most of our talks, like many of our letters, begin with an apology, but the only apology I have to offer in appearing before you this afternoon is the subject which has been assigned me, namely, "The Unnecessary Burden of Suffering in the Non-Christian World."

There is a story told concerning a certain man who made a trip around the world. He brought home with him a cane, which he was wont to show at every opportunity. He would say to his friends, "Do you see this cane? Why, that has been around the world." They would look at it admiringly, and ask him about his trip around the world, the very thing he wanted them to do. One day he met one of those cynical men, and he said to him, "Do you see that cane? Why, that cane has been around the world." The man looked at it a moment, and said, "Well, it isn't anything but a stick yet." So the mere fact that a man has traveled around

the world proves nothing in regard to his qualifications to speak upon such a subject as this one.

It is therefore, that I wish to make as a basis for the statements I am about to give you today, the following preface: That it was my privilege to take this trip around the world in company with Mr. L. H. Severance, a man who is known and honored, not only in our own land, but in many other lands. During this time we spent about sixteen months visiting Japan, China, Korea, Burma, India, and Ceylon. It was our endeavor to see as much as possible of those lands in all their phases, social, political, commercial and religious; but, of course, in doing so, many opportunities were afforded us to observe the burden of suffering which exists in those lands.

The thing which impressed me, in the first place, more than anything else, was the ignorance of the people of those lands in regard to the ordinary hygienic conditions.

I happened to be standing before the Severance Hospital, in the City of Seoul, one hot summer day, and I noticed, coming down the street, a man who could scarcely walk. He seemed to have come from a distance, because his clothes were covered with dust and mud, and as he approached the hospital, which was on a little incline, he could scarcely walk up the little hill. When he reached the top, there he fell exhausted before the hospital door. Although that was about two or three years ago, that man has been in my mind almost every day, and every time we mention the burden of suffering which exists in those lands.

Down in the city of Canton, Dr. Mary Fulton asked me if I would be kind enough to help in the clinics one day. We had a girl who came there with a greatly swollen face, and we found that through the lack of

ordinary hygienic care, some of her teeth had broken away and decayed on both sides until the edges of the bones were sticking out into her mouth, presenting a pitiful condition. After we had removed the dead bone, I saw her three weeks later, and I think I never saw a greater look of thankfulness upon a girl's face than that which beamed across her countenance when we came into the ward.

There was one thing that impressed me particularly while we were working on this case. Off in the distance, were thirty or forty students, and they were singing this hymn. I could not understand the words, but they were singing, "What a Friend We Have in Jesus." There has never seemed to me to be a greater mission than to stand in the place of the medical missionary, see all of this suffering, and to see the joy that these poor unfortunate people know in the relief of their suffering.

Then, again, in regard to the superstition of the people. You have all read about the superstitions of the people in regard to disease; but it is different when you see them actually in the act of superstitious incantation. We find this even in Japan, which we all think of as being a highly civilized country in many ways, and far advanced medically. I have here a pair of paper eyes, which were given to me from one of the altars of Japan. A woman had brought her little child up to the altar and hung these paper eyes before the idol, hoping that the child might be cured of the disease.

In Korea, as I was walking along the street one day, I heard crying in a certain house, the beating of drums and tom-toms, and bamboo reeds. And I found there a man whose joints were badly swollen, apparently suffering from inflammatory rheumatism, and his friends were around there making all this noise trying

to drive out the evil spirits. In the center of the room was a sieve of paper that had been cut with a great many holes in it, and they were hoping to drive out the evil spirits from this man that they might be entangled in this paper sieve.

Another case showing the superstition of the people. A girl near the city of Canton, who had a tumor on her neck, and who later developed paralysis. Her people told her, "Now, see what you have got for giving up your religion and taking up Christianity!" They had the superstition that Christianity produced this tumor and the paralysis.

Now, it would be bad enough if it were only the ignorance of the people, but when, in addition to that, we have the ignorance of the average native physician, we have the conditions aggravated.

I was going along the street in a city in Korea one day, when a serpent crossed our path. A coolie rushed up and killed the serpent. I said to him "Why did you do that?" "I want that for medicine," he replied. "The doctors tell me that serpents' blood is one of the finest medicines."

And in the City of Soochow, where Dr. W. H. Park is located, I found that the doctors there considered ground deer's horns among the very best tonics which they have for disease.

Then there is another thing in regard to this burden of suffering, and that is the customs of the people in certain countries. There is one custom that impressed me more perhaps than any other, and that was the custom of foot-binding. One of the cases which it was my privilege to see in Canton, was a woman with these small feet (holding up a pair of Chinese lady's slippers). And I said to her after the operation, "Would you be kind enough to give me your shoes?" She said to the nurse, "What does he want with my shoes,

aren't my feet like other women's?" I said, "Scarcely," for this woman, who was about my size, actually wore this shoe, and in the toe she had placed a piece of paper, because they were too large.

There is a proverb in that country, "A pail of tears for each bound foot." People say to me, "Why, the women in America bind themselves." But I say the curse of all this in China is, that the poor little baby girls, who have nothing to say whether their feet shall be bound or not, are made to suffer by this terrible custom.

Now, the question comes up, "What shall we say as to the burden of suffering in these non-Christian lands?" From the standpoint of the non-Christian world, and from the causes which I have already cited, I think you will agree with me that much of this suffering is, in many cases, from a non-Christian standpoint, the burden of necessity. It has always been a burden, and it always will be a burden, apparently, so far as the non-Christian world is concerned. We might hope to find some relief in the heathen religion: but let me cite you an instance of a leper whom I found in India in a leper asylum. He said: "For years I have sought for comfort, for temporary relief from my suffering. In many cases I have been turned away from house to house, even from those of my own religious belief; I have been cast away, until finally I came to this Christian institution, and here, for the first time, I heard some wonderful words read. They were to the effect that a certain man named Christ loved the leper and helped the leper and healed the leper," and he said, with tears running down his cheeks, "This is the first time in my life that I ever knew that any one loved a leper."

Now, from the Christian standpoint, what shall we say in regard to this burden of suffering? Many have said

to me since I came home, "You, as a physician, ought to know that there is plenty of suffering in this country to be relieved." But I say to you, "Is it fair? In the city of Cleveland, my home, we have more accommodations in our hospitals than they have in all the land of Korea with fifteen million people. Is it fair that we should have one thousand physicians to five hundred thousand people, while in one region in China in which I traveled I found there were one million people without one single physician?"

Christ never said, "Go into the world and establish hospitals and medical colleges;" but he said, "Go into all the world and preach the gospel"; for he knew that as soon as the gospel of Jesus Christ was preached in all of these lands, these things would follow. A man said to me once, "I believe in your medical missionaries, but I do not believe in your teachers." I said to him, "You may as well say to me that you admire the rose, and then go and cut down the stalk which bears it." I said: "The medical work is simply the flowering out of Christianity, for both come from the same plant, and they are nurtured by the same love of God and of Christ."

They said to me: "Now, what are you going to do about this burden of suffering?" There is only one thing to do; that is, for you and I to do our share. I know our efforts are feeble; but I wish to remind you of a little inscription which I read in a little temple in India—a little temple about 10′ by 8′ square. Over its door were inscribed these words: "This is a little temple, but a mighty big god dwells in it." That is the secret. We must get on the right side. If we cannot go ourselves we can send others. We can send money that others may go. If we cannot send money, there is one thing that each and every one of us can do to make this burden of suffering in the non-Chris-

tian world unnecessary, and that is to lend our prayer and sympathy to its cause. (Applause.)

The Chairman.—The next paper on the program is

HOW NON-CHRISTIAN IDEAS AND PRACTISES AFFECT PHYSICAL HEALTH

DR. W. H. PARK, OF SOOCHOW, CHINA

Mr. Chairman: We all know that in cases of acute disease, like pneumonia, typhoid fever, measles, and so forth, a great many will get well whether anything is done or not. We also know that a certain number of cases will end fatally no matter what is done for them. Then there is a certain number that depend on the skill of the physician and the nurse whether they go one way or the other.

Now, in heathen and non-Christian countries it is said that those cases which depend on the skill of the physicians and the nurses generally, as I have seen, go the wrong way. (Laughter.) For instance, a very few years ago, while I was in Soochow, I was called to see a young man in one of the leading families of that city. They are pearl merchants, and are said to own the largest pearl in the world; they do a business of over a million dollars a year. They live in a house which is one of the sights of the city, and it is my pleasure when visitors come to the city to take them to this magnificent home and show them the beautiful rooms and the wonderful carvings and everything about the house.

The young man, in that beautiful home, was sick with typhoid fever, and they sent for many and many doctors, and in that city there are many doctors; sometimes they would have three or four a day. Finally they sent for me about the tenth or twelfth day of the

disease. I went into the room. I could scarcely get my breath. The patient's wife was there, and his elder brother's wife, and his next brother's wife, and the next brother's wife, and the next brother's wife, and two or three other wives, and all of their sisters and cousins and aunts; all sitting around. Occasionally one would go out, but her place would be taken by another. Then they had all of the windows shut down tightly, and the blinds closed, so that no light could get into the room. Then the door leading in and out of the room had a heavy curtain hung on it, so that everybody going in or out wouldn't allow any air to get in. Of course it was very dark in there and they had two great big candles, about two and a half inches in diameter, sputtering with great thick flames. The room was full of servants, coming and going. The bed was a great big couch. Inside the bed was the young man. There was a servant sitting back of him, propping him up, and sometimes when that servant got tired, another one would go in to support him. You know it is pretty tiresome to do that. I have sometimes seen those servants after they have been supporting a man that way for a long time, go humping around the room so as to get straightened out after sitting there an hour or two with a man leaning on them.

What were those sisters and wives all doing? Nothing. The work was all done by the servants. When we wanted anything the servants got it, they were simply watching. By and by he went to sleep. When the patient was just about going to sleep he would choke a little, and such a howl as those women let out! They thought that the devil was with him. That was their real duty, to keep the devil away. As soon as he would get ready to sleep they would wake him up. Of course there was a funeral in that house; and that is not an exception to the rule.

I had a beggar once who had an abscess on the liver. He stepped out into the open air and got well!

I went to see a millionaire, and he would not let me operate or anything else; and there was no air, and of course there was another funeral. (Laughter.)

I have some Chinese prescriptions here which I want to show you. One day as I came out of the hospital—I have a large practice in Soochow—they sent me to see another young man. This young man, who belonged to a very distinguished family, had been sick twenty-one days with intermittent fever. We used to call it the old bilious fever. I found him very low; about to die. I said to the father and mother, "You haven't done anything for this young man, have you?" Their reply was, "Talk about doing, we have had the greatest doctors in the city, two or three a day." When he got sick they sent for a doctor. The doctor did this: he gave him a piece of paper; they always have a piece of paper and a pen; that is all the instruments a doctor has, a pen and a little piece of paper in his pocket. He would take the piece of paper and write the young man's name on it, and age, and then a description of the disease and symptoms. Then he would propose the giving of this prescription: he gives it to the family and the druggist fills it and stamps it, and that is about all there is to it. The next doctor would come in and see the prescription and criticise it. I have seen them read them over and say: "That wasn't the medicine to give," and they haven't seen the patient yet. After the doctor comes out, he writes one, and they keep it.

Here is a prescription for typical wet malaria: western ginseng, 1½ drams; dendrolium ceraia dried, 1 dram; orange threads, 1 dram; platycodon grandiflorum, 40 grains; locust hulls, 1 dram; licorice, 1 dram; citrus fusca, 1 dram; almonds, 2 drams; barley sprouts,

1 dram; clematis vitalba, 50 grains; lampwick, 3 bundles; sour citron, 45 grains; long-bearded rice sprouts, 3 drams. Put all this in a pot with three cups of water, set on the fire and boil. While boiling put a pair of scissors on the lid to make the medicine sharp so it will cut off the disease (laughter); strain and take it in one dose. If the patient does not get better, send for another doctor. (Laughter.)

Well, you don't wonder that they sent for another doctor, and still another, only they didn't do any better. They always put in these fourteen articles. That is a necessity in writing Chinese prescriptions; you must have just fourteen articles.

About the seventh day, a doctor said that this young man's disease was due to the young man's eating crabs, so he gave him violet fish-eyes and lobsters' teeth. Then about the fourteenth day he got very low and they sent for the biggest doctor in the city. The doctor came in and looked at the patient, felt his pulse, and looked the prescriptions over one by one. Then he wrote his down. Then he said: "The trouble with this young man is his pulse. His left pulse is slow and weak, and his right pulse is rapid and strong; one pulse, you see, faster than the other." So he gave him half an ounce of soapstone to weigh this pulse down and get them even. (Laughter.)

They sent for me on the twenty-first day; you know sometimes that disease gets better on the twenty-first day, anyhow. So I stopped all that stuff and gave him something to get rid of it. The next day he got better. Then they sent for me again. That is the way I happened to get this prescription. His elder brother was so tickled that he pasted them all together that way for me. Then I forgot about the case. Then came a telephone message one day: "Doctor Park, have you got anything to prevent this young man having fits

and spitting blood to-night after taking locust hulls?" I said, "I don't know. What about it?" Then I found out.

About the second or third day after I had been there a doctor came in who knew the young man, and said to his father: "Now, you have been paying Doctor Park $5, and I will come to see him for a dollar; besides, the fever is broken and I can give him a tonic; I can fix him up and get him well, and I won't charge you but a dollar." So the old father thought it out, and he sent for him; he wanted to do the best he could and get the patient well in a hurry, so he prescribed two ounces of locust hulls.

I don't know whether you have ever heard any of those locusts, but down in Georgia every seventeen years, comes what is called the locust. In the winter time they are in the ground. You can tell when they are coming, because the hogs root them up; then in the spring they get up on the trees and the shells break away and stick on the trees and the locusts fly away. That is what this doctor gave this young man, about a double handful of locust hulls.

That night they sent for a specialist. He said it was not the time to give locust hulls. He said they were so strong that they would make the young man have fits and spit blood. So I went, and that night came a message that he was getting uneasy. He was fretful. He was afraid that he would have fits and spit blood. They had told him what the doctor had said. I told him I would give him some medicine to get these locust hulls out of him, but apparently he wasn't interested in that. I was not very much surprised and as I started on my way there was a messenger coming down the street. He couldn't wait for the telephone, and he shouted at me and showed me the money.

By the way, all the money I make goes into the

Church hospital. The people think I am getting rich out there when I tell about the money that I make. He came running down and showed me the money, and he had a chair. When I first went to China, I went to see my patients in a chair that three men carried. I wasn't quite as large as I am now; now it takes four men; but that night they had six. One ran ahead to carry the lantern. The streets are only about six feet wide, and he went ahead to get the people out of the way.

So I went out and got into my chair and this fellow went on shouting to everybody, "Get out of the way, here comes Doctor Park." Another coolie went ahead with the lantern, and he kept yelling, "Get out of the way, Doctor Park is coming." So we went flying down the street; and about half of the way there we met another coolie who came up howling, "Hurry up, hurry up; he is about to have it; it is coming; it is coming." And they raised a bigger yell than ever clear up to the house, and there was his oldest brother there with his head on the stone crying, "Please save my brother," and the second brother had his head down and was saying, "Please save my brother," and then another brother, and then a third and fourth brother, and then the father, with the tears streaming out of his eyes, all bumping their heads on the stone and asking me to save him. I knew the mother was coming next, so I reached out with my hands and tried to stop her, but no use, she got down and bumped her head harder than any one else, and said, "Please save my son."

Finally I got into the room, and there he lay with his eyes fixed. I couldn't attract his attention at all. He was nearly gone. I thought there was a little mental suggestion about it. I got a chopstick and got it between the teeth. You know if you hold something

between the teeth where they are set that way, the muscles will relax. I worked with him half an hour. By and by he sighed and looked around and washed his mouth and said he was all right.

I was just getting ready to go. I looked to one side and saw a young man walking up and down in the next room. I said: "Who is that?" And his father said, "That is the chap who gave the locust hulls. We sent for him this afternoon. He came and wrote one of these prescriptions." And when he had written the prescription and was ready to go, the old man said to him, "No, you don't get out of this house until we see the result of these locust hulls." What they were going to do with him, in America is what you would call "a plenty."

Now, that is all they can do. A prescription like that is all they give in a case of strangulated hernia. Perhaps they would put a plaster over the hernia. That is what they would give in typhoid fever or diphtheria. If that didn't do you any good in diphtheria, they would send for a terrapin; he is the most famous specialist in China. The servants bring him in a little basket. Of course he is all drawn in. The first thing the servant tells you is to bring out a tub of water and put in a bushel of rice. After you do that you stir the water around until the water turns white. Then they put the terrapin in the water and by and by the servant makes a dive for it and grabs it, and then here is where the specialty comes in. They just poke that head right down on the throat, then they hold it still there for about five minutes. Then they withdraw it and put it back into the water and if there are some bubbles come up, they say that it has sucked out the disease and the patient gets well. That is the treatment resorted to by the biggest families in the city, the governor or anybody else. That is all they can do. In the case of a

fracture, they get a prescription like that and put on a plaster.

Now, these are the best doctors in the city. It is a city of 500,000. The province in which the city is located has 33,000,000 population, and these are the biggest doctors in the city. These are doctors that are invited to see the Emperor of China, only they would not feel quite so strong in their prescriptions, because the bigger the man, the weaker the prescription, because if there was anything in the prescription that resulted gravely with some high dignitary or very rich patient, the doctor is held responsible. So the Emperor or a very rich man never gets medicine half as strong as locust hulls. (Laughter.)

The people are helpless. All these men in practise have to go on with this, because they have no time to do anything else. They have to work and earn a living for their families. They could not learn; they would not learn. A few of them are picking up some things from me. For instance, one of the leading doctors has learned to use calomel.

The only way to make Chinese doctors is to take young men out of our mission schools, where they have learned modern science, and put them in medical schools and let them teach. It is impossible to teach all these others. There are thousands of them. There are a thousand doctors in Soochow. It is impossible to teach them; it is too late. The only way is to begin at the bottom, just like the Japanese government did.

Fortunately for us, we are away ahead of other portions of the country. I have always had a medical class at Soochow Hospital. Every five years we turn out a class of students. They can be found in responsible positions today. One is a physician in a large railroad district, and another a surgeon in the navy, and most all of them Christians.

I had a student in the hospital, and a man sent for him and asked him if he would take $500 Mexican, or $250 gold, to come to Shanghai. He came to me about it. We were giving him $50 in our money. He wrote back that he was not working for money; he would rather stay in a Christian hospital, where he could do Christian work among his own people than to go to Shanghai for $250 a month, where he could not do Christian work. That is the kind of young men we are turning out. That is the kind of work we are doing.

That whole country lies open before us. Shall we go on spending thousands of dollars year after year, trying to treat the sick and suffering? I think not. We had to do that in the beginning, to teach them, because they did not believe in us at all. If a doctor from this country had gone there trying to make a living, he would not have done anything. These hospitals and missions, most of them, are not entirely free. We charge a little something to all our patients, and the Soochow hospital for the last six years has been self-supporting. The expenses are something like twelve to fifteen thousand Mexican dollars a year, and that is all raised by fees. This all had to be done to show the people what could be done. Now, they want to know, and want to learn. Now is the time to come in with medical education in connection with our mission schools.

Just before I left Soochow, we had commencement, and graduated several young men and one young lady. We taught the young woman to become a nurse. I made a speech there. I had all the gentry and the people there. And I said to them, "I have been running a medical school here. Do you want a medical school in this town?" And knowing that I was going away, all the sick wanted me to prescribe for them before I went away, and all those that were not sick

wanted me to prescribe for them in case they should be taken ill. I did not have time to see everybody, but I said to them, "I am going to send out the coolies, and all you who want a medical school subscribe." Here are the subscriptions: First, $1,000 from the government. In three weeks gifts of from twenty to one hundred dollars from many different men, up to $5,300, just a few days before I left. They want medical schools. They want medical education, and we are in the lead, and now is the time for us to act. (Applause.)

Chairman Mann.—We will now have a paper on

THE PECULIAR OPPORTUNITY OF THE MEDICAL MISSIONARY

Dr. Winfield Scott Hall, Chicago

Mr. Chairman and Gentlemen: These men who have told us in such vivid language of the conditions in the non-Christian world, with descriptions, must have appealed to us as requiring an honest and immediate response from the medical profession of America. They bring a real message. I have never seen the conditions in China and Japan and India and Africa, but their graphic portrayal by those who have been upon the scenes fills us with a full sense of their necessity.

As one who has devoted a good deal of time and attention to problems of medical education and to the problems of professional advancement, I wish to call your attention to a few of the general principles that may appeal to one from this side of the world.

What is the essential idea of our profession? What

is that which inspires the medical man to do his best, not only in his own professional work, but his best for his profession? That question is not a new one for me to ask. I have asked that question a great many times. For my own benefit, I have tried to find out just the psychological thought that stimulated me and stimulated my professional brothers. I believe that the spirit that stimulates us is the spirit of altruism, and until the young medical man gets fired through and through with the spirit of altruism, I do not believe that his professional success will be up to its maximum.

We teach our young men that when they graduate and receive their diplomas, which are to serve as their guarantee of their profession at the commencement of their professional lives, they are there to alleviate human suffering, no matter what the cost. I believe I am not putting it too strong, Mr. Chairman, when I say that a vast preponderance of medical men over this country, and in other lands, will go to a person who is the victim of suffering even though he knows that he will never get a dollar of return. He must live, and he must send out his bills. But the true physician is going to serve the suffering wherever he finds the sufferer.

Now, we have the example of a man who sacrifices his life, brought to us by our own Dr. Riggs, of Chicago, who went into another land to study a disease frequently brought across the borders, a disease that could only be studied on the ground by a skilled man and at the risk of his life. Dr. Riggs made the journey at the risk of his life and paid the final debt.

Now, it was only a few years ago that a young medical man went to Cuba to study yellow fever. You know the result. He got the inoculation and he paid the debt. His own life was sacrificed, but as a result of

his studies we now know how to check that dread disease. Never again are we going to tremble when we hear that a few cases of yellow fever have appeared in New Orleans or some other of the Southern cities, because we know how to check the advance of that disease.

It wasn't so very long ago that the news came that a case of cholera had been discovered in some of the eastern parts of the nation, transported, perhaps, by some vessel from the Far East up into southern Europe, and then escaping their quarantine and landing here in America. Such news as that heretofore would set the whole country in fear and trembling, and you know that within the memory of the men in this room an epidemic of cholera spread from one part of this country clear across the country, decimating the population, taking thousands upon thousands of victims. Now we are not afraid of that disease, because of the studies of those men who have risked their lives in discovering the method of handling that disease.

Now, there is a great law of apposition that a great teacher once formulated. I think perhaps we will recognize the words. We will recognize the teacher, and I think we medical men will be glad to recognize him who used these words as the greatest teacher of all: "He that saveth his life shall lose it; he that loseth his life shall save it." Those are not the exact words. Jesus of Nazareth deliberately went to his death, when he went down to Jerusalem for that last trip. He knew the spirit that actuated the Jews at Jerusalem, but he went there and paid the last debt. But in giving his life in the way he did, we all know that he not only saved his life, but he taught a lesson that saves the world.

There are other examples that might be taken. I

might have started with Abraham Lincoln and ended with the greatest example of all, Jesus of Nazareth. Who is to say that Abraham Lincoln did not teach a greater lesson, or do more for humanity, in sacrificing his life in a great cause than if he had lived on? I believe fully that the sacrifice of Abraham Lincoln really drove home into the minds and hearts of humanity the great lessons that he stood for and taught the things that he stood for, more than possibly could have been the case if he had not been so sacrificed.

What is the relation of this fundamental principle of altruism to the medical profession and to the medical missionary? The medical missionary must make a personal sacrifice. He must go out into these far off lands in the spirit of altruism. We do not need to enumerate the different phases of his personal sacrifice. Of course, he cannot make as much money out there. That goes without saying. He is going to leave home and friends. He is going to leave his touch with his profession. There must be sacrifice upon the part of the profession as a whole. We of the medical profession must support medical education entirely. A medical education is the next thing that China and the other heathen countries need. Medical schools must be established all over these heathen lands in connection with the hospitals, and these medical schools must be supported. While young medical men will go out from the profession in America and England and the continent of Europe, making individual and personal sacrifice, we who stay at home must help too.

These countries are going to help, but we must remember that while there will be a response in those cities where for many years there has already been a hospital, there will be cities in the interior where there will be no such response. So there must be help from

this country, help from this country itself, and help from the medical profession. It will do so much good to give a few dollars apiece, and help start these medical schools. (Applause.)

The nation must help. The nation will have to help. It can help in various ways, but help there must be. I believe, in the light of these revelations, that we have had in these addresses of the men who have had years of experience on the ground, and in the light of the revelations we are receiving from many other addresses that we are hearing this week in Chicago—I believe, in the light of all this information, that we can confidently expect a general response. And, gentlemen, this general response in this world-wide cause will do more to promote the brotherhood of man than anything that could possibly happen. (Applause.)

There is a definite relation between healing the body and healing the soul. No doubt about it can remain in the mind of any man who reads the ministry of Christ. What was the ministry of Christ? It was a ministry, first, to the ills of the body, and through the ministry to the ills of the body he opened the gateway to the heart and the soul. And the experience of every medical missionary, and of every other missionary who has had any opportunity to observe the workings of the mind out in China, will all show the same thing, namely, that by alleviating their physical suffering, by healing their diseases, you will open the gateway to the soul; and then you can talk about the Christ, in whose name you do this. If you heal their diseases in the name of Christ, they will say, "Who is this Christ who inspires you men to come all the way across the sea and make this sacrifice to help us in our physical suffering?" And then the missionary can tell them who this Christ is.

I believe the only way really to get the sympathy of these people and their hearty confidence and their faith in the missionary and his Christ, is by beginning with their physical ills. I believe it is the only sure way.

Now, I believe that there are three things that will have to be accomplished. I have already emphasized medical education. It must begin there.

We can send out medical missionaries; but those that we send there must educate the others. The progress already made in that direction has been vividly described by Dr. Park. But that is only a drop in the bucket. Instead of taking the centers where a dozen or so experienced, trained physicians prepare a few men each year to go out in this great world, why, there ought to be a hundred medical schools established in China within the next decade. (Applause.)

We must teach them sanitation. They are ready to learn sanitation, and that can be done between our government and their government. Quarantines, general rules of sanitation that can be administered by their government, should be established.

The next thing will be hygiene for the home and the individual, and that can be taught in the mission schools. Now, if the government can get in such a touch with their government that they can have sanitation taught by their government, that will be a grand thing, and then these terrible things that people suffer from will be largely corrected.

Chairman Mann.—We have one more speaker, gentlemen, Dr. M. D. Eubank, formerly of this city, who has been a missionary in foreign lands, and I am sure will give you a stirring address. He will address you on

THE PLACE OF MEDICAL EDUCATION IN MISSION FIELDS

Dr. M. D. Eubank, of China

Mr. Chairman and Gentlemen of the Conference: I want to give you some idea of the proposition we are up against. I was called one day into the home of one of the wealthiest families in our city, a merchant of good standing. His little boy was about one-half paralyzed. Naturally the father was very much concerned, and he proceeded to get the evil spirits out of the house. My diagnosis was that the boy had worms. We treated him accordingly, and he got better. I did not see the child again for quite a while, but some weeks passed, and I was called in again, but the messenger who came said the child was very low. When I approached the house, the old father met me at the door and told me about a tumor that had come into the child's abdomen. They had tried various things and could not remove the tumor. I went into the room and I found the child in a comatose condition. They had the witch doctor and the native doctor. The native doctor had rolled the child on his knees. The witch doctor had been firing off fire crackers. But in the meantime the child went on. I took from my case a little catheter and undertook to remove this little tumor that grew there in about three days. The old father was very much exercised, and it took a great deal of persuasion to get him to allow me to operate. In the meantime, the operation was proceeding, and when he saw the tumor reduced and the child improving, I never saw such an expression of thankfulness as spread over his face. And even the old physician came over to look at the instrument. He

looked at it and said, "This is strange. I cannot understand anything like it." That old man, I learned afterwards, had spent $150 on witch doctors, firecrackers and other contrivances, for that child.

Just another, and to show you the bulwark against which we are throwing ourselves, and at what cost. I was called one night to see a man that was suffering with cholera. There was a priest there, who had agreed to say so many prayers for so much money. They had agreed to pay it, and so the number of prayers was allotted. I was interested in his surroundings, but I was more interested in seeing if I could not do something for the poor sufferer. I got back in the rear room, where the patient was lying, and there sticking out from the edge of the cover I saw the foot of a chicken. I said, "This must be uncomfortable for a sick man, and I will make it more comfortable for him anyhow," and, taking hold of the chicken's foot, and pulling it up, behold, there was a live rooster. I took it out. Why was the rooster in that bed? Because of an old superstition. There was the chicken, and the priest, both trying to save the sick man.

When I was through I went out into the front room. Then the row really began. They came down through the center, pounding on everything that would make a noise, and into this room they swept. Now, the partition was only a thin board partition, and every one of them was beating on it and yelling. I suppose that would have finished any American patient. There they kept up that yelling and pounding and firing of these firecrackers off. Now, what were they doing with all that nonsense? They were trying to get the evil spirits out of that house, so that that sick man could get well. Those are just a few of the things that they do. Any man who goes to China and comes back, will tell you about

this sort of thing. It has taken nearly 100 years of rational treatment to gain the confidence of the Chinese to the extent that they want medical education. That is what we have gained. Despite the fact that you have sent out but few doctors, despite the fact that you haven't backed them up very much, we have won out. We have won the confidence of the Chinese to that extent.

Now, may I sum up one or two things regarding our medical work? There is not a single sanitary law in China, so far as Chinese are concerned. There are no preventive measures. You can meet a man with smallpox right on the street; lepers walk around like hoboes in Chicago; they walk around everywhere. Typhoid fever and measles and all sorts of contagious diseases abound with no sort of quarantine.

We have dampness, we have darkness; we have dirt everywhere and devils everywhere. Millions of them. We have got to fight these things. We have got to clean up these houses, and teach the people how to keep them clean. And then every one of us doctors has a million devils to run out. That is a pretty good job itself.

What are we going to do about it? That is a question. You say, "Let us send out doctors and teachers." So say we all. Now, if you make them as thick as they are in Chicago, it will only take 750,000 doctors. That would make quite a job for the doctors. We won't start that way. The only sane thing to do is to multiply what we have by four and open up medical schools and teach the Chinese boys and girls how to do for themselves. That is the only sane thing to do. There are only 350 doctors over there. I am the only doctor in my county, with from 850,000 to 1,000,000 people.

What would you think if you had a population of

10,000 people and no other doctor there. You would think the only reasonable thing, and the only rational thing to do would be to go into medical education in Chicago.

A few years ago, in 1897, our local missionary society in China met and we discussed this. We voted that in our judgment we ought to have medical schools in five or more of the great centers of China; that these medical schools ought to be non-sectarian, because no one denomination would ever send out an entire faculty, but going into the large centers, we could unite the teachers so as to have a good faculty.

Canton is a center of about 30,000,000 people. We need a hospital and a medical school in Canton, as the center of a large district in Southern China. Now you come to Shanghai, the center of about 25,000,000 to 50,000,000 people. There is another center for a well-equipped medical institute; then go up to Peking, a center of about 30,000,000 people. Make it national, make it strong. Just as strong as it can possibly be made. Hankow, with the railroads and outlying sections, is the center of about 60,000,000 people. That is big enough for one medical school at least. Then let us go up to Chen-tu, and there we find a center of about 70,000,000. We think that population would support another college. So, with these, we think schools ought to be put in those five places. That was our recommendation to the missionary board. They have said it was a very good recommendation. But, after all, the school isn't there.

We want to enlist the medical profession of America in this enterprise. We need you and we want your enterprise. We want your sympathy. If we can get you to see the sort of help we need, that is the thing we are after, gentlemen.

The devils will never go out of China; disease will

never go out of China; superstition will never go out of China; she will never be free, until that thing is done. That is the only thing that will ever free China from her burden of suffering. I believe in the preaching of the gospel as much as any of you, but that must be the preaching of the gospel, as I understand it, to young men who are ready for it. They have got to be taught.

There is just one other thing I want to call your attention to. We are trying in China to make a medical literature. That is a pretty difficult thing at home; much more difficult when you have a language that is not a scientific language. Now, I am not going to take up the time to tell you the history of it, but it took us years and years before we had any terms that we could agree upon.

The Chinese language does not have any word for bacteriology. They have the bacteria all right, but they don't have a name for it. We have simply had to take that term and say it means that, it means it. You not only had to send a note along, but you had to send a dictionary with it. That was no mean task, but it was done. And those doctors that you sent out, in their spare time, worked at this thing until they got it. What we really want is funds enough in our hands so that we can translate books and make a medical literature for China. We should have three men giving all of their time to translating medical books and writing articles.

Dr. Park, how many patients did you have in your hospital last year?

Dr. Park.—Twenty thousand.

Dr. Eubank.—You have one other doctor to help you, and a native doctor?

Dr. Park.—Yes.

Dr. Eubank.—How many beds?

Dr. Park.—Fifty.

Dr. Eubank.—That isn't very much. Dr. Hall, how many patients do you men see up at the medical school?

Dr. Hall.—About thirty-five thousand, and we have about a hundred men.

Dr. Eubank.—Now, you see, gentlemen, how much time Dr. Park is going to be able to give to medical teaching after he looks after that hospital with fifty beds in it? You see what I am talking about. It is absolutely essential that we should have enough funds put at our disposal so that we can set aside three men to give their entire time to that kind of thing. We want your assistance to give China a medical literature at once.

The real thing is to enlist the medical profession of America to back us up with their sympathy and their aid. We simply must have a medical literature in China in the very near future, and I want you men to think about it. The great crying need is for medical education and a medical literature. (Applause.)

Chairman Mann.—Friends, I think we have been inspired by what we have heard to-day. I think we all feel that our brothers who have gone out into these foreign lands to do this splendid work need our help, and I believe we will help them in every way we can. We can help them, in the first place, by getting some of our young men to go out. I have talked medical missions to the young men in the medical college with which I have been connected; and when other men have come around and talked medical missions, I have gone to second the motion. I think we have gotten two or three young men from our school to go out into the foreign fields.

I believe we have opportunities for doing much. Some of you may be teachers in medical colleges, some of you may have influence over young men who

haven't got any practice, and perhaps many of those young men could be urged to go, could be sent out to help in the work there in that way. That is one thing we can do. Send out more men into the field.

Another thing that we can do undoubtedly is to help the men by stimulating the giving. Many of us give money ourselves; but we have opportunities to speak a word for foreign missions, and where we have those opportunities we should do it. We may have patients who are very thankful for recovery from illness. Can we not put it in their minds to help and to pass on the good word to somebody else who isn't getting anything done for them? I believe that kind of thing could be done. (Applause.) If we just remember about it at the right time, we could get to these hearts full of gratitude and purses full of money.

I think possibly we could have some kind of an organization. We could have an organization in the medical profession, or support some organization that would have for its purpose the furtherance of foreign missions. (Applause.) I have not thought much about it, to say what should be done, but I think something of the kind should be done.

We all believe in the Christian religion, and we have influence in our churches and have missionary men who are taking care of missionary work in our churches; we could urge upon them to give this matter more thought and more money than they have in the past.

It seems to me that medical education is most urgent, as Dr. Eubank has said. If he could found five medical schools in China, what a wonderful work it would be! There is one place where the physicians and the ministers should work together. I believe we should have union medical schools in which all the churches could unite in supporting. I would not have them non-

Christian by any means. The day has gone by when three or four men could run a medical school. Instead of four or five men running a medical school, it takes fifty or sixty or seventy. We want lots of men to do the work there—trained up in the field themselves; but they cannot do it unless they have money backing from this country. And that is something that we can urge upon those in authority, and which we can do ourselves. I believe the great need to-day in the foreign world is educated physicians, and the only way to get them is by these schools.

Dr. Eubank has a paper here which he proposes to offer, and which, perhaps, will meet with your approval.

Dr. Eubank.—I would like to offer this resolution:

"We, members of the medical profession attending the Physicians' and Surgeons' Conference of the Men's National Missionary Congress, express it as our earnest conviction that in preparing for the education of native medical men in the mission fields, especially in China, all sectarian lines should be done away with and that a few large, well-equipped and well-endowed medical colleges should be established rather than a number of weak denominational institutions.

"While we would have the colleges keep up a high religious standard, we would have each communion train its own students in its own way in religious matters, leaving the strictly medical teaching to the medical faculties. The day is past when small, poorly equipped colleges can properly teach modern medicine, and it is only by union that strong institutions can be equipped and proper instruction given.

"We therefore strongly urge upon the missionary boards of the different churches to unite in medical education and thus build up strong medical colleges worthy of the medicine of to-day.

"We also urge that a number of men fitted for the work be employed to translate medical literature for textbooks and to edit and publish medical magazines wherever they seem to be needed, believing that eventually such medical periodicals will become self-sustaining."

If that meets with the approval of this meeting, I would like to move its adoption.

The motion being duly seconded, it was unanimously carried.

The following resolution was offered:

That the Chairman of the Conference of Physicians and Surgeons, Dr. Matthew D. Mann, of Buffalo, appoint a committee to be known as the Medical Missionary Committee of North America, to work in sympathy with the Laymen's Missionary Movement; that this committee be composed of one member from each of the religious denominations represented in the Laymen's Missionary Congress; the Chairman of this Conference, Dr. Matthew D. Mann, to be the chairman of the committee; and that in the selection of such committee consideration shall be given to the whole apportionment of the United States, and the apportionment of the members of such committee to be as evenly distributed over the country as possible; that all members of this conference interested in this Movement, at the close of the present meeting, shall come together at the front of the hall for a discussion of this matter, the registration of their names, and the payment of one dollar to cover expenditures deemed proper to be made by the committee in its organization and the promulgation of its work; the election of committee officers; and that such committee meet in conjunction with the medical association of the country at St.

Louis; and that Dr. E. E. Vaughan, of Chicago, act as temporary treasurer, and receive such registration of names, and the respective contributions.

The motion being duly seconded was unanimously carried.

The following resolution was also offered:

"Resolved, That this conference of physicians and surgeons, in attendance upon the National Missionary Congress, requests the authorities of medical colleges and physicians' associations throughout the country to welcome addresses on medical missions from competent speakers, whenever opportunities may occur."

The motion being duly seconded was unanimously carried.

Whereupon the Sectional Conference of Physicians and Surgeons adjourned *sine die.*

MINISTERS

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THE POWER OF THE WORLD-APPEAL TO ATTRACT AND HOLD STRONG MEN

THE REVEREND JOSEPH A. VANCE

MINISTERS' CONFERENCE

Orchestra Hall

May 4, 1910, 3 p. m.

Dr. John Timothy Stone, Chicago, Presiding

Committee on Arrangements

Dr. John Timothy Stone, *Chairman*
Dr. Frank W. Gunsaulus
Bishop C. P. Anderson
Bishop Wm. F. McDowell
President Jas. G. K. McClure
Dean Shailer Mathews
Dean James M. Gray

The Conference opened with the reading of scripture by Dr. J. E. Freeman, Minneapolis, and prayer by Dean James M. Gray, of Chicago.

Chairman Stone.—There is no more effective need in the great Movement which is represented here, to which we are so closely related, as the need of the closest possible sympathy and judgment and understanding between the great leaders of this Movement. We say great leaders. Every locality, every city, every division of the Church has its specific leaders in this great work, and we, as ministers of the gospel, are called upon to understand the problem as it relates to the individual field and as it relates to the entire field. Your committee has sought so to divide this subject as to give to each one of us its local helpfulness and its general helpfulness. I think we are greatly blessed this afternoon in having

these men speak to us upon these particular subjects.

As to the speaker who introduces this subject to you, Dr. O. S. Davis, the President of the Chicago Theological Seminary, will say a few words to you. Most of you know him, and to those of you who do not know him let me describe him in just these words: Someone said "Dr. Davis has been in Chicago only about a year, but it is hard for any Chicago man to realize that he has not been here ten years." Dr. Davis will speak to us about the Spiritual Significance of the Laymen's Missionary Movement. (Applause.)

THE SPIRITUAL SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT

PRES. O. S. DAVIS, CHICAGO

Brethren: It is a remarkable thing that this identical subject practically has been considered by the Chicago District Convention and the National Missionary Congress, and now comes to us in our conference this afternoon, indicating the fact that this Movement is to be regarded not primarily as an effort to increase a missionary budget, but essentially as a revival of religion among the men of America.

Practically the testimony that was borne by the last speaker of the morning session of the Congress is borne by the testimony that comes up from every great center where a convention has been held, namely, that this Movement has reached the life of the city more deeply, and has continued more strongly than any other movement in the past ten or fifteen years. So much for the practical witness as to the indelible spiritual impression that it makes upon the churches and the laymen.

In the fifteen minutes which is allotted to me by

your kindness this afternoon I seek to go somewhat more deeply into the subject, not to analyze the witness that comes up to us from the field, but outline, if I may now, four characteristics of the spiritual life, to define four facts, four major sanctions, to show how the Movement in its ideals and in its demonstrations relates itself to those characteristics or those sanctions, and from that consideration to leave the thing in your minds, outlined and expressed.

Perhaps there is no term which is more abused than the terms "spiritual," "spirituality" and "spiritual life." I have no time to attempt to discuss it. By the spiritual life I mean that relationship which is borne by our spirits to the God and Father of us all, and all those activities which flow from that relationship. As we bear our physical relationships to the material world, our intellectual relationships to our libraries, our schools, and the content of our thought world, our esthetic relationships, witnessed by this hall, so our deathless spirits bear a personal, ceaseless relationship to the Father, God; and that issues in a whole range of activities, duties, joys and obligations. This is what I mean by the spiritual life.

The spiritual life roots in a great faith. We cannot have it in its fine flower and fruitage without it roots itself deeply in that undying confidence in God, in immortality, in Jesus Christ, and in all the great Christian truths in which we are united as men. And the Laymen's Missionary Movement is a new expression of the elementary faith of our Christian manhood.

This is not a device to raise revenue; this is not a propaganda to increase enthusiasm. This is a reaffirmation of the basic truths upon which has been founded the gracious activity of the Christian people from Pentecost until this present. It has not been a

Movement of doctrinal prejudice, but it has been a Movement of doctrinal affirmation. Men will not give money for that in which they do not believe, and the fact that men have been giving money, as they have been giving it, is witness to the fact that they have gained a new belief in that for which they give their money. Intensively the Movement is lit up with the Christian affirmation, on which rests securely the spiritual life. Extensively the spiritual life consists in great vision; nothing less than a test of the universal meaning of his manhood will satisfy the modern man. Our provincialisms are forever shattered when they are brought into final collision with the gospel of Jesus Christ, and the world's need as heralded before the manhood of America by means of this Movement in a new and almost startling way.

The fatherhood of God, the universal brotherhood of man, the masterful sovereign lordship of Jesus Christ, his final triumph throughout the world. These are but a part of his last commission, which for the first time gives us a universal horizon. And the spiritual life of men coming into that realm finds range and warrant for all its past desires. These great doctrines have been proclaimed from every platform in these seventy-five conventions. We have been sitting in the Auditorium looking at that four-square diagram; we have been hearing again and again those watch-words, "The evangelization of the world in this generation," and "This is the only generation we can reach;" and there is smitten back by stern rebuke every narrow and provincial conception of the gospel of Christ by this Movement, and we become Christ's spiritual freemen in the wide kingdom which he died to establish.

The third great sanction of the spiritual life covering its intensive belief and its extensive vision is a

practical service which must be realized through institutions. It is impossible to think of the great sanction of the spiritual life abiding in the realm of the ideal. The remarkable thing about the teaching of Jesus Christ is this, that from the first day until now it has immediately and effectively institutionalized itself, ever according to the genius of the race or the realm where it took practical expression, for the teaching of Jesus is ever an institutionalizing ideal. The Laymen's Missionary Movement has come into this spiritual life of American manhood because it has reasoned and proposed a new institutionalizing of the ideals vast enough to capture the imagination of the men of our churches. If you wish an expression in concrete form of the statement given in this Movement, you will find it in the story that has been told at the St. Louis meeting, where the request came up that the men should give their pennies, the pennies they happened to have. Instead, they proposed the Four-Square League to put before the business men of America, and it is that audacity of practical institutionalized service which has made this Movement effective.

A man said to me during the first week I was in Chicago: "If you propose a thing that is big enough, Chicago will answer; but if you propose a little thing, Chicago will let you raise the men and the money somewhere else." I don't know if this is absolutely true about Chicago. I am trying to find out; but this I do know, that this Laymen's Missionary Movement is big enough so that we must answer it, and thus our spiritual life finds new room.

Finally, the fourth sanction, the final continuity of the intensive plan and the extensive vision of the practical service, is the sacrifice made and wrought into the spiritual life as conceived by the Christian people,

and taught them by their Lord. When Faust paused in his soul-struggle, it was said as Goethe wrote so superbly: "Renounce thou must and sacrifice thou shalt." This is the eternal song that every wind brings harshly to the listening ear, the subject, the truth, that is big and essential to our Christianity. Spiritual life is impossible without sacrifice. The dynamic fact of our gospel is the gospel of a divine sacrifice.

This Laymen's Missionary Movement has proposed a scheme so vast and an enterprise so exacting, not asking for our luxuries, or that which we can easily spare, but demanding that which costs in the giving the sacrifice of that which seems necessary and is necessary to our very life. In its faith, in its vision, in its service, in its sacrifice, the Laymen's Missionary Movement has come with new affirmation of the spiritual life to the men of America. (Applause.)

Chairman Stone.—A few ministers do not realize what the message we are bringing is, and that if they do not watch out they will miss a great opportunity. Dr. A. V. V. Raymond, Pastor of the First Presbyterian Church of Buffalo, is now going to speak to us, as one who saw the need of this work many years ago.

HOW A MINISTER MAY MISS HIS OPPORTUNITY OF LEADERSHIP

Dr. A. V. V. Raymond, Buffalo, N. Y.

Mr. Chairman and Fellow Ministers: The profession is to be congratulated. If you are as good as you are practical, there is no need of my speaking to you upon this subject. Dr. Stone has given you the

exact wording of the subject which I am assigned to. Instead of saying, "How a Minister May Miss His Opportunity of Leadership," put it, "How May a Minister Hit His Opportunity of Leadership," for I like to think and talk on the positive rather than the negative side of a question, in the way of direction and encouragement, rather than in the way of warning. I like to think and talk about hitting rather than about missing. One must learn to obey before he can lead, or even talk intelligently about leaders, and therefore I accept the wisdom and the authority of those over me, and take the subject as it stands, "How May a Minister Miss His Opportunity for Leadership."

Leadership in the cause of the work of evangelization is meant, I take it for granted.

The subject implies that every minister has an opportunity for leadership. Now, is this true? I can imagine a minister saying: "The opportunity for leadership in the cause of foreign missions has never come to me. The conditions of my search have made it practically impossible to think of anything beyond our local needs. If you knew the conditions and the difficulty of even maintaining our own church, you would recognize at once the impossibility, and you could see the absurdity of attempting anything beyond."

Now, if this position is true, then the question of leadership in the cause of the world's evangelization belongs to but few ministers; indeed, I am not sure that it belongs to anyone, for I know that if I could use all the men and all the money in my church for the spiritual needs of the city in which I live, I will even then fail to meet those needs. I can plan enough work in Buffalo for one year, work that seems to be immediately and imperatively necessary, to absorb one hundred times the amount of money and spiritual en-

ergy that I can command for the work of evangelization, so that if this position is true, I can say in good conscience, the question of leadership in the cause of foreign missions does not concern me, and what is more significant, I can take ninety per cent. of the membership of our church and show that I am right. (Laughter.)

I do not want to discuss this question, but make just here my first point, that a minister may miss not only that opportunity, but may miss completely his opportunity for leadership by failing to recognize the mission of the Church and his first duty as a minister of Jesus Christ. A man misses what he does not see, and if he does not see his opportunity, he certainly misses it. There is absolutely no need of talking about the supremeness of the Church of Jesus Christ in this presence. We all recognize that there is just one cause that is supreme before the Church, and that is the evangelization of this whole world. We recognize further the fact that that cause is supreme in every part of the Church and in every church, and the first mission of the Church is the evangelization of the world, and the minister certainly misses his opportunity for leadership in the Church of Christ who does not recognize that that is the supreme mission, and that his first duty is to lead his people in that direction.

There is not a condition in any church, I care not how small or how poor the membership; there is not a condition in any church, I care not how great the heathenism right around it, that was not matched and more than matched by the Church of Jesus Christ, when he gave the command, "Go into all the world and preach the gospel to every creature." And there is not a minister in America who has not greater opportunity and more encouragement to lead his people

in an attempt to obey that command than the Apostles had. That is a fact we have to consider and recognize.

But suppose a minister does appreciate his opportunity for leadership, and he makes a failure because he talks too much and plans too little. Leadership demands action and definite plans for definite ends, and if the truth were known, most of us ministers fail in planning, rather than in preaching. It was said, you remember, of Rome's greatest orator, that when he ceased speaking, the people said, "How eloquent is Cicero." But of Demosthenes, when he ceased, the people said: "Let us go and fight Philip." Now, a man may be a Demosthenes rather than a Cicero in preaching, may fire his people with enthusiasm, so that they want to go out and do something, but that enthusiasm is lost unless he tells them what to do, and that is one of the essential features of leadership, getting at some definite end. I think here is where most of us fail. We fail not as missionary preachers, but as missionary teachers. A man may be able to inspire his people and to plan very definitely, and still fail in meeting his opportunities for leadership, because he fails to consult and secure the co-operation of those whose influence is absolutely necessary for his success. I do not know of any surer way of forfeiting one's leadership than by failing to secure the interest and the co-operation of certain men in the congregation. Now, of course, we fail to do that very often, because we are afraid of men. We know just what their attitude is upon this whole subject, and we do not want to arouse opposition. We would much rather spring the matter upon them at a time when they can say nothing against it and give a forced co-operation in that way. The opposition is certain to come afterwards if it has no opportunity for expression at the time, and one thing we must learn is this, to consult, to secure co-

operation. Our plans must be so definite that we can put them before individuals and talk them over, and I tell you, brethren, that we have got to have a revival of personal interviews if we are going to secure the largest result and not depend altogether upon public preaching. If you go through the gospels you will realize, I think, that most of the following of Jesus Christ came as the result of personal interviews, rather than as the result of public preaching; and it is just that inability to interview men personally and convince them in our conversation that is demanded of us.

But a man may do this and still fail in his opportunity for leadership because of lack of persistence. I know whereof I am speaking. There are so many fine plans that are meant well, but are never carried out. Gentlemen, "We will fight it out on this line if it takes all summer." That is the language of world leaders, and we ministers have got to learn to put some things to one side, temporarily at least, in order that we may carry out to the end the great plans we have formed for the awakening of missionary interest in our churches. Appeals come trooping upon us, causes that appeal strongly to our Christian sympathy, and we know they appeal to the Christian sympathy of our congregations, and we feel that we are sometimes turning our backs upon Jesus Christ when we refuse to have these causes presented. We must learn to put first in our work that which Jesus Christ has put first before his Church, and then to persist in our efforts, and never tire until at last we win a measurable success.

There is one other point I want to make, and that is this: Many a minister eloquent on the subject of foreign missions and wise in his plans and his counseling, may miss his opportunity for leadership

through failure to recognize the power of God with men. No man can be a leader in the Church of Jesus Christ who is not conscious every day that with him are all the forces of the eternal world. Moses without the pillar of fire and the cloud would have failed as leader of the Jews. No man to-day, without consciousness of him who is mightier than all who are opposed, can possibly succeed in leadership. "All power is given unto me." That is forgotten with a good many of us, and until we get hold of it and the truth itself gets hold of us, whatever is the fact, we shall fail; so that after all the last word is for all of us who are ministers to seek the presence of Christ in all this work, and while the presence of Jesus Christ remains with us, his people follow. (Applause.)

Chairman Stone.—One of our leading laymen suggested the motto which many of us have seen, "Plan your work, then work your plan." I think a great many of us need that very emphasis. I am sure we are grateful that God has given us this definite, practical message. Now, I believe there is a great deal of need of giving to men the power to carry out the definite work which is outlined, not only for our pulpits, but among our laymen. We have now a subject which is closely related to the last. The Rev. Arthur M. Sherman, who has done such efficient work under the Episcopal Church, in Hankow, thrilled us last Sunday afternoon in this room with the message which he brought. None can bring better this message upon this important subject,

HOW EXPLAIN THE CHURCH'S FAILURE TO BE MORE ALIVE TO ITS PRIMARY WORK OF SPREADING THE KINGDOM THROUGHOUT THE WORLD

The Reverend Arthur M. Sherman, Hankow, China

I am profoundly aware that in this audience this afternoon there are very many men who by reason of their earnest zeal for the spread of the kingdom of God, and by their successful use of methods in arousing interest generally in that work, could far better speak on this subject than I, but I presume that a foreign missionary has been assigned to handle it because it is wished that it might be viewed from the standpoint of the worker from the foreign field.

Two great burning truths have been presented to us again and again in the Chicago District Convention, and now in the National Missionary Congress. These two truths are these, first, the terrible need of the heathen world, and the fact that the whole world to-day is open as never before; and also that if the world is not evangelized in our generation, the reason for it must be sought outside of those heathen lands and not in them; and the other terrible fact that the Church of Jesus Christ is indifferent and not in earnest about this great cause, for which not only Jesus Christ shed great drops of blood in Gethsemane, but gave life itself on Calvary.

We expect to see such a religion as Buddhism, which in its inception was high idealism, brought down to a mass of rubbish and superstition as it is to-day; but one expects also to see a religion that is founded on love and life as is ours, and God's eternal truth, growing in efficiency and power, keeping constantly before

it the high ideals of its founder and the missionary efforts of its first missionaries. But we are brought face to face with the fact that while our Lord and Master is profoundly interested in the millions of China and the black men of Africa, that the Church of Jesus Christ is not. Compare the sacrifice of Calvary with the ten or twenty or fifty cents or the dollar, whatever it is, that is being given annually by each member of the Christian Church, and we cannot help but see that the Church is not interested as we are interested. We see a great organization like the Standard Oil Company interested in getting everywhere in the world, and if a small group of men in New York, because of their earnestness and determination and ability has been able in ten years to encircle the whole world with the exception of the one country of Burma, where it is forbidden, with their oil, must the Church of Jesus Christ wait another two thousand years till he begins to illumine mankind?

What, my brethren, is the main reason for the Church's failure to rise to Christ's ideal for his Church? Well, it seems to me the reason is very plain. It is disobedience. The Church is very much interested in many of the things that pertain to the advance of the kingdom of God. We are every day and everywhere seeking the things that make for the betterment of social, political, and educational conditions of mankind. The kingdom of God is a big thing. Everything that looks to the uplifting of humanity is a part of the advance of the kingdom of God in the world; but in the work of the whole world as we look at it generally we must confess the fact that we are not rising to our high mission and doing our work. Mohammedanism is increasing in the world at a faster rate than Christianity. Why? Because the Mohammedans have missionaries on the ground; and I am

told that every Mormon man, no matter whether he is a lawyer or doctor, or whatever he may be, is liable to five years of missionary service.

Somebody has said that the Roman Catholic Church is generous of men. It sends its men to all great heathen lands, but is stingy with Bibles, and that Protestant Christendom is generous with its Bibles, it is sending them everywhere, but stingy of men. Let us send them both. If we are going to win people for Christ, we must send the men with the open book.

Now, it seems to me that three things which explain partially—things which you all know and which I can only bring to your remembrance are these: First, lack of information; second, lack of enthusiasm, and third, lack of study.

In the first place, lack of information. We are interested in the field that we know about. Why is it that many people are more interested in home missions than foreign missions? Because it is very apparent, it is right at their very doors. Why is it they are not interested in foreign missions? Because it seems a far-off and unreal thing to them, as it did to me before I went to the foreign field. Why is it that the missionary is so interested in his work? Because he knows the need and the conditions and the problems before him. Why is it that you here to-day are so interested in hearing an authentic statement of conditions in lands abroad? Because you know the world's need. We must pick and choose the things which we are going to be interested in in life. We cannot give everything, but there are some things that it is our duty to give. What do you think of the doctor who does not keep abreast with the advance of medical science? What do you think of the parent who does not know or care anything about the education of childhood, or the development of child character, or

the merchant who knows nothing about the markets of the world? It is their business to know, and what must God think of a man or woman in his kingdom who cares nothing about the advance of that kingdom throughout the earth? There is a great conflict in progress between Christianity and Confucianism and Buddhism, and we cannot tell what is going to be the immediate result, although we know what the final result must be. But we are so wrapped up in our own betterment, that we have not time to know how the cause of the Master is advancing. If we can only bring our people to know, they will believe, and they will put their shoulders to the wheel, and they will help. We must know, and we must help them to know, and we are beginning to find out that the people are tremendously interested when they do know the facts. One of the encouraging things that the returned missionaries find, is the increase of missionary knowledge. The multiplication of mission study classes, the wider and more intelligent reading of missionary periodicals and missionary literature that is being prepared—you cannot possibly know of the encouragement that that is giving to the men ten thousand miles away, when they hear of this wonderful Laymen's Missionary Movement, and realize that the men in the Church are coming to know some things about missions.

There has been a great change in the history of our college life for the last twenty years. Why was it that twenty years ago men and women were going out from our colleges only by the tens, but today the very best of those young men and young women are going out by the hundreds to the foreign fields? Why? It is because they know as they never did before what the missionaries in foreign fields are really doing, and the mission study classes are being largely

attended, and the students are coming to know what is before them. I believe that the success of the Laymen's Missionary Movement to a large degree is due to the reports that those fifty men brought back, the initial committee, who at their own expense went out to the mission stations of the earth and have brought home the story and have gone everywhere up and down the land telling men and women of what they have seen of the results of the missionary efforts.

But not only must our people know, not only must we touch their minds, but we must stir their enthusiasm; we must so present our knowledge that it will stir their interest, their sympathy, their prayer and their help. The pastor is always the leader of his people, especially in the things of the heart. True, any enthusiasm to be lasting must be based upon information, but that information must be so presented, and it must rest upon an awakened spirituality if it is going to accomplish anything. You cannot expect a man to be a witness who has never had any personal experience of the living Christ, to care to pass that on to anybody else. You cannot expect a soul that is not in love with his Master to realize the power of that love. We cannot expect that man to care about passing his Master on to the ends of the earth; but it is remarkable how missionary effort is developing the spiritual life of our people. As one man said today here in Chicago, "I never realized what consecration was until I attended the convention here in Chicago."

One woman came to me before one of our meetings in Philadelphia and said: "I have five boys here tonight; three of them are my own sons, and I hope you can make them see how glorious a thing it is to be a foreign missionary." And I said, "Would you like your sons to go?" She said: "I would like it above

everything else." Another woman said to me: "I have two sons, and if God will only call them to the foreign field, not only would I send them, with my blessing, but I would provide them with everything at my own expense."

Again, we must systematize, and I think our failure to do so is one of the reasons that we have not succeeded better. We are reaching the people in mass rather than as individuals. One of the greatest contributions in the Missionary Movement is this, that it teaches us that we must individualize. One reason that the Church has not been more successful in the accomplishment of this great purpose is to be found in the condition in our theological seminaries, and must it not be there that man is given world vision? Is it not there that the forces in this war which we are going to wage must be equipped for the fray? Isn't there something wrong? Can it be that our seminaries are only to send a man here and there to the foreign field and leave all the rest of them at home? Must it not be that the very men that go through those halls will look out upon the world as Christ looked out upon it, on the very highest mount, as he gave his life so entirely into the keeping of his master? It matters not whether he be called upon to go abroad or to stay at home, that man is going cheerfully through his work and his life with the love of Christ in his soul, which will not only make him succeed if he goes abroad, but will make him more successful if he stays at home than he would be without it.

Is it not remarkable that this great business of the Church seems to be almost ignored. It will lead to general help to have missionary societies among students, much as it has been at college. I know of one seminary, a small seminary, but a remarkable one in many ways, in which it was discovered not long ago

that in the entire history of that institution only two men had gone to foreign fields, and the result was that a larger mission was established, and the right man was brought to it, and he began to preach missions, and today in one class there are five men who are volunteering to go to the foreign fields.

I present these facts, not because they are facts that are pessimistic or ideas of what we have done, but simply as a preface to make you realize that these things are being traced and are being solved today, and that among those men who are coming into the work we will find leaders and inspirers of God's people, to whom men are going to look, after this meeting is over, to keep the fires burning that have been started in so many places, until by our efforts, and others, all of God's people will be brought out of the darkness of night into the light of God's presence everywhere. (Applause.)

Chairman Stone.—I received a letter this morning from one who has just been appointed to one of our missions in South America, and he said: "Won't you pray that the money will be forthcoming at once so we may go?" This shows the feeling that is being aroused in this matter.

We will hear from Bishop William A. Quayle, on

THE CHURCH THE FORCE; THE WORLD THE FIELD

BISHOP WILLIAM A. QUAYLE, OKLAHOMA CITY

Mr. Chairman and Brethren: This world knows three colossal matters, and only three. One is the world itself, the other is the race the world holds, and

the third is the Church of the Christ of God. We have read in books on astronomy that this world is not very big, but it is truthful to consider when we have a planet that holds us, that it is a great big world. God knows it, and we ought to have sense enough to know it, too. It is a great brawny world, fast rocked and ribbed with gigantic seas, and it is God's beautiful world, and God invented it because God meant to make big use of it; and then because he had the earth invented, he invented the race to use the world, plow it, garden it, bridge its streams, navigate its streams, build ships for its tumultuous and tremendous seas. O, we are so dirty, we are so mean, we are so little, but we are still a tremendous race, a race old and brawny. The race for which Christ died is a magnificent race. Here is a magnificent world, and here is a magnificent race, and we have got to cope with this world and this race, and make this world worth living in, and this race worth living.

The greatest thing in this world, I beg you to consider, is the Church of Jesus Christ. I will say at this moment that in my humble belief we have not had so much inability to the size of the world as we have had inability ot the size of the Church. If the Church can reach down into this mighty human race and under this mighty earth and boost them both up to God, it is the most remarkable and dynamic force there is on the face of this planet. (Applause.) This world is too large. You are not going to socialize this world into the kingdom of God. (Applause.) You are not going to take a bar of castile soap and a bucket of water and wash people into the kingdom of God. You have got to take the blood of the Lord Jesus Christ. (Applause.) Do we believe that? It is a big world, isn't it? There are a lot of folks in it, and they are all people for whom the Lord Jesus Christ died, and

the Church of Jesus Christ stands for those. The whole earth was saved when the Lord Jesus Christ died, and the whole earth ought to have the whole gospel preached to it, and the whole gospel is in the hands of the whole Church of Jesus Christ, the Lord.

We believe in the Church of Jesus Christ the Lord. What do I care if Brother Vance here is a Presbyterian? (Addressing Dr. Vance.) Aren't you a Presbyterian? (Laughter.) He says he is a Presbyterian. Can't help it; they are born that way. (Laughter.) I am a Methodist, but by free grace. (Laughter.) Do we care that Dr. Vance is a Presbyterian? Not a bit, and I want to say that he is a mighty reputable Presbyterian. (Laughter.) Does he care that I am a Methodist? Why, no. We are brothers in the broad faith. We are getting away from the petulant saying, "I am this and you are that, and he is the other." We say, "The Church of Jesus Christ." If we could only get it into our love and life that there is only one thing under these glittering stars, one thing that can get this world out of hell into heaven, the Church of Jesus Christ! Do you believe the Church alone could do the job? Do you believe that Jesus Christ is necessary to the saving of the world? Do you believe in a bar of soap and a dish of water, or do you believe there is another way that you would like better? Do you believe in your heart that that sort of thing will not do the business?

But Jesus Christ said: "The Church is here for the saving of the world." He said: "I will commission the Church to do my will." The world is big, but the Church is bigger. The world will not be doing business by and by, but the Church will be doing business through eternity. The world is big; it houses the race. The race is great; it peoples the world. The Church is tremendous; it will redeem a lost world to

God. We know how big the world is around; it is twenty-five thousand miles by tape measure. We know how many folks are in it, but do we know God Almighty and his mighty Church? Through that Church only is this world ever going to be made good.

Hasten the day, O God, when to the rivers and to the end of the earth men shall know that the divinest dynamic in this earth is the Church of Jesus Christ.

Chairman Stone.—Dr. F. P. Haggard, of Boston, will speak to us on "How Can Laymen Be Enlisted and Developed as Missionary Advocates and Organizers."

HOW CAN LAYMEN BE ENLISTED AND DEVELOPED AS MISSIONARY ADVOCATES AND ORGANIZERS

THE REVEREND F. P. HAGGARD, BOSTON

Mr. Chairman: The last two addresses I have made I have been compelled to preface with this statement: "Who shall come after the King?" I am glad, however, to come after such a king as Bishop Quayle, and I rejoiced that we could respond to every sentiment in his heart as he spoke to us of the triumphs of the Church of the Living God.

These laymen's conventions are rapidly disproving the truth of the statement of our colored preacher, who, in urging upon his members better service, said: "Brethren, the backbone ob dis here church am de sistern, an' de sistern am rapidly coming to the front." (Laughter.) Our laymen are coming to the front. They are with us to-day. As Bishop Quayle has said, they have arrived a little late, but they are here, and we rejoice in them.

How can laymen be enlisted and developed as missionary advocates and organizers? We have two groups of work in this subject, enlistment and development. That reminds us of the magnificence of divine gifts. I have no criticism of this subject, but if I were to add another thought it would be, we should not simply be advocates or organizers, because the two ought to work together.

One Saturday morning I concluded I would stay at home and help the family do a certain piece of work in the yard. My little boy was all eagerness because papa was going to stay at home that day, and the work was divided, and there was nothing left for papa, and what was he going to do? And the little boy said: "O, he is just the boss." We need bosses, we need directors, we need organizers, we need leaders. Some one said in a recent utterance, "This missionary business is getting on the nerves of our laymen." But do you know, there are two kinds of nerves—sensory nerves and motor nerves. This missionary business has been on our sensory nerves a long while. It has led to a great many tears, and a great many fears, and some other things; but until it gets on our motor nerves, until it drives our laymen out with their pastors, we shall have failed in this whole business. Hence we come to the very crux of this problem. We may hold conventions galore, we may pass resolutions without end, we may make speeches that will thrill every one that hears them; but unless our men are enlisted, unless our men are developed, unless they shall have faced these orders of enlistment and development, unless they shall have acquired these gifts of advocacy, these gifts of organization, it will all come to naught.

I was at the meeting in New York which was held for the purpose of gathering up the results of this

great Campaign, with the idea of furthering the Campaign, and there were differences of opinion as to many things, but there was no difference of opinion about this, that the following up of this work was of the utmost importance. There were some there who were inclined to be pessimistic; but I believe there is no room for pessimism, there is no room for the slightest feeling of discouragement, but only encouragement. There have been many conventions, there has been much expenditure of money, but I know of several laymen whose coming into this work has paid for all the money that has been put into this thing. (Applause.)

I wish there might have been a conference this afternoon, for I do not believe that I am wiser than my brethren, and I know there are men here who could have brought testimony this afternoon which would have been of far more value than anything I could bring. There are laymen sitting in this audience this afternoon who have given themselves. I know one man who has given $50,000 to the cause. There is one man here who has given money by the hundreds of thousands of dollars, and yet in modesty he sits away back and listens to these addresses.

If we are going to enlist the laymen and develop them, we should commence with the ministers, and enlist and develop ourselves as missionary advocates and organizers. Will the minister enlist? Let him pray the Lord that he may develop him along this missionary line of advocacy. Alas, this cannot be said of all! We should enlist ourselves as missionary advocates, because of the force of example. Dr. A. J. Gordon led his church because of his great example. He gave himself, he advocated, he organized, he enlisted members, and in prayer as few men learn how to pray, he asked God to develop him that he might be a

leader of men; and I do not need to tell you that there is nothing like the power and contagion of example.

That wonderful man of Kansas, how does he lead his church? By example, by putting himself on the altar and all that he possessed, and his church followed him. There is nothing else for the people to do than to follow such a leader as that. The crux of this whole problem is right here: Our members will enlist, our members will be developed when we shall have fully enlisted ourselves. We should recognize that these laymen have a place in this business. It was a sad day for the Christian Church when that distinction was introduced between *clericus* and *laitus*. It was a sad day for the Christian Church when it began to depend upon ministers; but the time has come now when we are ready to recognize the place of the layman in this greatest enterprise on earth. We recognize his ability as a layman, his ability as an organizer; and the man who can organize the greatest business in Chicago is the man who could organize the greatest spiritual enterprise in Chicago if he be in touch with his Master. Laymen not efficient in Christian work? You are simply putting the wrong emphasis on that saying which you have heard, that "Ministers are paid to be good, but laymen are good for nothing." It is not true in that way, but I tell you there are laymen who are being good—for nothing—giving all that they have in order that we may carry on this work as leaders in the Church of the Living God.

We should recognize that the laymen are indispensable, and, like the ministers, appreciate being made to feel that they are worth something. And they are worth something; they are absolutely indispensable to this enterprise, and the kingdom of the Lord Jesus Christ will not be fully accomplished, until we shall

have ceased to distinguish between *clericus* and *laitus,* until we shall be one in Christ Jesus in this great enterprise.

I have not dwelt upon details such as committees and various things which we hear of in these conventions. I have sought simply to lay before you some of these great principles that we should advocate to enlist men. We should enlist men by showing them that we are interested, we should develop them by giving them information and giving them an opportunity to exercise that which they learn with reference to the coming of the Lord Jesus Christ. (Applause.)

Chairman Stone.—Dr. Joseph A. Vance has a subject to present to us which is practical, indeed as few other subjects we can consider. One Sunday after a sermon in which I poured out my heart to my people, one of my parishioners came up with his four-year-old boy, and turning to his boy, he said: "John, after hearing that sermon of Mr. Stone, don't you want to be a preacher?" "No, indeed," said John, "I want to be a policeman." (Laughter.)

You know that strong men can do great work, and I am glad that Dr. Vance is to speak to us upon this important subject,

THE POWER OF THE WORLD-APPEAL TO ATTRACT AND HOLD STRONG MEN

Dr. Joseph A. Vance, Chicago

Mr. Chairman and Brethren: We are tempted to take great movements like this as spasmodic, and we are tempted to look on this as a mere passing wave of feeling. Now, I want to call your attention to the

fact that this Movement is simply the culminating momentum of a century movement, that it is not a passing emotion, but that it is the fruit of a growth.

Let us try practically to analyze the situation. The subject assigned to me is "The Power of the World-Appeal to Attract and Hold Strong Men." You can attract strong men and weak men both by a rooster fight, or a baseball game, or an overturned peddler's cart, or by a fight of street gamins, but you cannot hold strong men with these things. Little men can be held with a program of soda water and peanuts, but big enterprises are needed to hold big men. The unscaled heights of the Himalayas appeal to the adventurous spirit of a D'Abruzzi; the perils of the Arctic charm a Peary with its irresistible call; and the perils and vastness and unknown dangers of an unknown continent were needed to command the great life of David Livingstone. There is no greater, nobler story of world missionaries to be found anywhere than in this last century's story of world-wide missions. What is there about this world that has got hold of those men, that lifts and dominates people and carries them through this matchless Campaign?

It seems to me that there are five elements which figure in this world scheme as the secret of its power. The first one is, its world-wide character. This is a big enterprise. It is no measuring up with tape, it is no selling of two-acre pieces of ground, it is no dividing up of five-acre pieces of real estate into town lots. This thing is a great world plan, and this company of people forming this partnership are going after the mastery of the five hundred millions of people, that demand your aid to-day. The great souls that have enlisted in this struggle have got the world-wide spirit, and it is the bigness of the enterprise that calls to them.

Secondly, is the unity of the vast forces of Christendom, which is included in this program. It is a great thing to lead a denomination in a great world enterprise; it is a great thing to come into a national conference of Methodists and see them enthused and set on fire. It is a great thing in a gathering like this, representative of the whole nation, to see men enthuse in a great Movement; but this enterprise in which we are engaged is swinging into a united effort of the Christian religion of the world, all of the denominations of Christendom, and there, I think, is the great secret of its spell on men. We come together here, shoulder to shoulder, and we feel the motto that passes throughout the great states of Christendom. It catches us with its spell.

And the third thing is that this world breathes upon us the very spirit and passion of our Lord Himself. Christendom was cradled in a little land. Jesus Christ was born in a narrow-minded, fanatical nation, but when he climbed into the resurrection and came to the heights of Olivet, he had real vision, and he gave it to those men before him, and there was a spirit which went home to the hearts of those men and appealed to the divine that was in them. They knew they came from God, though they had never discovered it before. They knew they were born for great enterprises, but they had never before caught the vision; but when he stood on that Galilean mountain and said: "Go ye into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world," they felt a passion that breathes and lives to-day behind the world program of Jesus Christ.

The fourth thing that is in this world-appeal is what it does. There was a time when Christian mis-

sions were not only carried on by money wrung from an unwilling people, but when the results of it were laughed at all over the world. It has not been so long ago that they talked of "rice" Christians, and it was thrown into our faces every time we advocated the missionary cause. But, men, that thing has changed today. After Dr. Lewis' cook could stand being beaten into a pulp and still refused to deny his Lord, and after a man let them cut out his tongue, and cut off other portions of his body, and cut off his head, and yet refused to deny his Lord, they cannot go out any more and call them "rice" Christians. You can no longer taunt them with being "rice" Christians, when over there in Africa, there are whole districts where is not a single Church that is not self-supporting, a thing that cannot be said of any presbytery that I know of in the United States.

One day a missionary was traveling on board a ship to India, and fell in with an Englishman, who, after hearing about his work, wrote him out a check for two hundred thousand rupees, equal to about seventy thousand dollars. The next night the missionary found the Englishman playing cards, losing very heavily, and somewhat the worse for drink. He took him by the arm, got him away from the game, took him out on deck, walked him up and down until he sobered himself, and then he asked him what he meant by that. He said: "I wanted to do it." "Well," said the missionary, "what do you mean by giving me a contribution for my work and then living a life like this?" "Oh, well," he said, "I like a drink, and I take it whenever I want to; and I like a game of cards, and I gamble when I want to, and I gave you that money because it is money in my pocket. When I first went to India, I had a very hard time, my foreman got drunk and lied to me and cheated me. My

men could not be depended upon to do anything, but since the missionaries came things are entirely changed. I can go away for months at a time and leave my business with my foreman and know it is carried on right, so when I give you that money, it is because you have put money in my pocket."

The last thing that I want to speak of is what this world-appeal does for the individual man and the church who responds to it. You have frequently seen in recent years a remarkable transformation in individual character. You have seen wrongdoers, brought up from the gutter, educated and consecrated to this missionary work, go out to the foreign fields and become missionaries, and who have become a tremendous influence in the leadership of men. There is nothing which so lays hold on the hearts and love of the Church as does this missionary field. There was a church which had fallen into a bad way as the result of a real estate collapse. The church had gone all to pieces, and finally, a new pastor came to that church and he was on fire with missionary ardor. He called on them the first thing to support a missionary of their own. They stood aghast at the proposition. He insisted on it, and in five years he had that church supporting three foreign missionaries; they had paid off their entire debt and had erected a new building.

It seems to me here is the crux of the situation in the home field. There is possibly hardly a pastor here who is not conscious of great, unused energy lying about his field. Some of the strongest men intellectually in your community are not members of your church. Some of the strongest men in your congregation are practically doing nothing to help on the Church, with the exception of the contribution to the support of the local church. They have no passion for it whatever. Well, it is like this: As you walk along

the street, you take your handkerchief and cover your mouth to keep the air out; it is full of unconsumed smoke. Some day we will get some device installed that will consume it, and it will be a marvelous movement in the promotion of health. That situation exists exactly in every community from which we come. There are unused men and women unattached to the Church, undeveloped in their energies, that we must get hold of, and if we are going to be leaders in this Movement, we cannot avoid these responsibilities. We must give ourselves to it.

Now, go after these men. Go back to them on fire with this world-vision for Christ. Get it while you are here, if you have never got it before. Get it on your knees, men, if you cannot get it anywhere else. You can get hold of the information, possibly, but you have to get down on your knees with Jesus Christ to get on fire with it. Then go back to these men and pick them out one by one, and tactfully open up to them the field, and you will find that this big task will not fail to arouse them.

This is the beginning of a great Movement, and this is the secret of the power of Jesus Christ over men. There are three great things which have ever caught men with an irresistible charm. One of them is God, another is home, and the third is native land.

"In the beauty of the lilies Christ was born across the sea,
With the glory in his bosom that transfigures you and me.
As he died to make men holy,
Let us live to make men free,
Our God is marching on."

(Applause.)

Chairman Stone.—Men, as our last speaker has said, we cannot make this thing real unless you take it to God, and through his spirituality, get this power. I want to ask Dr. Zwemer to lead us in prayer.

Rev. S. M. Zwemer.—O Lord, Jesus Christ, thou who hast eyes as a flame of power, thou who art the head of thy Church, thou who holdest thy ministers in thy pierced hand, we pray thee that thou wouldst this afternoon fill us with a great sense of shame and conviction.

O God, we confess before thee that the ministry has failed in world-wide leadership; that thy people have not been willing to give us thy power, because so many of us have not led them into thy kingdom. God, we confess our own sins and the sins of our fathers that this work of thine is still incomplete, and that there are millions without Christ and without hope, because we have not obeyed thy command. "Search us, O God, and know our hearts; prove us and know our thoughts, and see if there be any wicked way in us," and lead us into the path of thy suffering and the path of thy peace.

O God, we thank thee that we know Jesus Christ and the power of his resurrection. Teach us, O God, thy interests, also something of the fellowship of his suffering, that we may draw men into this work, because we bear in our lives the print of the nail and the mark of the spear. May the shadow of the cross fall, not only upon the bank account of the rich, but upon the bank account of the clergy, and grant, O God, that we by sacrifice and service may walk so close to Jesus Christ that we can not help drawing others after him.

We pray thee, O God, that thou wouldst send forth thy Holy Spirit in all the churches; and through the leaders of the churches, the ministry whom thou hast

ordained, arouse the entire Church to finish the work which thou hast given us to do, and so glorify it on earth. We ask it not in our strength, nor for our glory, but for the glory of our Savior, Jesus Christ. Amen.

After the benediction, the Conference adjourned.

CHURCH OFFICERS

FEATURES OF A STANDARD MISSIONARY CHURCH

S. EARL TAYLOR

THE RESPONSIBILITY OF CHURCH OFFICERS IN SETTING THE MISSIONARY STANDARDS FOR THE CHURCH

CHARLES A. ROWLAND

WHAT POLICY SHOULD CHURCH OFFICERS ADOPT IN ORDER TO PRODUCE AND MAINTAIN PROPER MISSIONARY INTEREST IN A CHURCH

GEORGE E. BRIGGS

WHAT FINANCIAL METHODS PRODUCE THE BEST RESULTS

THE REVEREND CHARLES E. BRADT

REASONS FOR HAVING A SEPARATE TREASURER TO HANDLE THE MISSIONARY AND BENEVOLENT FUNDS OF THE CHURCH

W. B. STUBBS

THE EFFECT OF AN AGGRESSIVE AND ADEQUATE MISSIONARY POLICY ON THE SPIRITUAL AND FINANCIAL LIFE OF THE CHURCH ITSELF

THE REVEREND D. CLAY LILLY

CHURCH OFFICERS' CONFERENCE

Upper Hall, Fine Arts' Building

Wednesday, May 4, 3 p. m.

Committee on Arrangements

Samuel B. Capen, Boston, *Chairman*
William Shaw, Boston
George E. Briggs, Boston
W. E. Sweet, Denver
W. R. Stirling, Chicago
Andrew J. Stevenson, Chicago
Samuel B. Capen, Boston, Presiding.

The proceedings were opened by prayer by Mr. William Shaw.

Chairman Capen.—I am sure we all recognize the importance of this program and of the place of the church officers in the church life. We all recognize, of course, that the pastor is the leader of the church. But next to the pastor come the officers of the church to help him in God's work and to guide and direct and to be an inspiration in the whole work of the church.

Our first speaker is Mr. S. Earl Taylor, General Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church.

FEATURES OF A STANDARD MISSIONARY CHURCH

S. Earl Taylor, New York

Mr. Chairman: I would like very much to have my section of this hour in the form of a conference, sharp

and clear as we can have it, and, if possible, to arrive at definite conclusions in the course of the next fifteen minutes. Before we come to my talk, I would like to have you state briefly what you consider to be the absolutely essential features of the twentieth century missionary church. Let me hear from you in a word.

Delegates.—A missionary pastor.

A canvass of every member for subscriptions.

A missionary committee.

Monthly missionary prayer meetings.

A missionary Sunday-school.

An educational campaign for missions.

Prayer for missions.

Systematic appeals.

Mr. Taylor.—I will outline the work of the standard missionary church, as it has been agreed upon by 100,000 laymen.

First, the standard missionary church should have a missionary pastor; second, a missionary committee; third, a missionary Sunday-school; fourth, a program of prayer for missions; fifth, systematic missionary education; sixth, an every member canvass for missions; seventh, the weekly offering for missions.

They are the planks of our platform. Now, unless some one has something vital to add to that, let us take this up. Why should we have a missionary pastor? Well, there is no need to spend the time to emphasize the importance of having a missionary pastor. We are all agreed to that, at least. What can be done to develop the missionary pastorate in a larger measure? We are agreed that there is great need of that. Some pastors will spend more time on missionary effort than others. Some are lacking in interest and in education. What can be done for the missionary pastor?

A Delegate.—Get the laymen busy.

Mr. Taylor.—Surely.

A Delegate.—Present him with the latest missionary book.

Mr. Taylor.—That is a good scheme. If you had gone around pastors' studies as extensively as I have and looked along their shelves and seen the number of missionary books and the character of the missionary books, you would say that that is a good suggestion. Let us have more missionary libraries.

A Delegate.—Send the pastor to missionary meetings.

A Delegate.—Train the pastors in missions in the seminaries.

A Delegate.—If a pastor does not feel he is called into the missionary field, he is not called at all.

A Delegate.—Have a missionary department in the seminaries.

Mr. Taylor.—That is a good idea. I am a layman, but I have had the privilege of a theological training. And I want to say that in the theological seminary I had no missionary instruction until the last term, and then it was a very brief course. We need to give more consideration in our theological seminaries to missions, developing our men by a course of study on missionary lines. Many of our ministers have had a reading course provided by the particular ecclesiastical organization, and it would be a good thing to have modern missionary books in that course. It seems to me we ought to go on record as indicating our thought that the ministers in their course of preparation in college and in the theological seminary or reading course and ministerial course, should have some chance to know about the world-wide enterprise of missions in the kingdom of Jesus Christ; and, by conventions, by missionary books, by the laymen

doing their part, that we should maintain the standard of the missionary church. The pastor can't be a leader of the congregation in regard to missions if he does not know about them. We assume he is informed about missions, but when he is not what can the pastor do as a leader? What other suggestions?

A Delegate.—Missionary sermons.

A Delegate.—Congregational prayer meetings for missions monthly.

A Delegate.—Get after the session and keep after it.

A Delegate.—Secure a missionary committee.

A Delegate.—Keep up a club for the missionary magazine.

A Delegate.—The pastor and each member of the congregation should put himself in personal touch with the missionary field.

A Delegate.—Have a missionary occupy the pulpit occasionally.

A Delegate.—Have a missionary treasurer.

Mr. Taylor.—We have failed often in having a missionary committee. We are quite agreed in this convention that we should have a missionary committee that is worth while in each church, and that we should have worth-while men on the committee. If you look over a convention, say, an audience of a thousand or more men, and ask how many men have seen a worth-while, live missionary committee, you will discover that not more than perhaps two or three men in the whole audience have seen such a missionary committee work. I have done that five or six times. Some churches have a perfunctory organization, content with having an annual offering for missions, and they have done nothing else except to pass the plate.

As to the missionary Sunday-school, I wish we had an hour for that. We ought to have men for that, and we ought also to have more of the summer con-

ferences. It has been said that a new litany had come to the Sunday-schools of this country; they have discovered the subject of missions. The essential part of religion is the education of the child, and it is a good suggestion that missions be brought into the Sunday-school, because the cause of the mission needs the help of the children. That is one viewpoint. The viewpoint of the Sunday-school is that from the standpoint of the Church the child should know the importance of missions and have information about missions, and, therefore, the International Sunday School Association have editorial writers who are taking up the subject of missions. I know of a Sunday School Association which recently employed a secretary to give his whole time to that work. In England they do more than we are doing in this country in this way: You take an English town, and you will find they are supporting a particular mission, or a particular missionary in the foreign field, and the children of the church and the congregation itself know of the particular work and are individually interested in it.

What else?

A Delegate.—Have missionary lectures.

A Delegate.—Promote mission study.

Mr. Taylor.—What a program we have! Here is a schedule; I will merely read you the points of it. Others may touch upon these points as we go along. This is our educational campaign: Promote missions through sermons; suppers—that do not consist of oyster stews. We make suppers a part of the educational campaign, and we find them useful in fostering the missionary spirit. Lectures, missionary meetings, mission study, regular church services, midweek prayer meetings; in brotherhoods, Sunday-schools and young people's societies, by means of maps, charts, mottoes, posters, and things of that sort; the use of

church bulletins; deputations and personal conversation, conventions, rallies and field days, a missionary magazine in the home, a missionary pamphlet in the pocket, a missionary book in the grip or on the table, and a missionary song in the soul—that is the great educational campaign that may well be carried on, and covers what has been expressed by a few here; they are points which might well be emphasized more fully. Then we should remember the weekly offering by the duplex envelope. Those points are considered to be the platform of the Laymen's Movement as the essential features of the standard missionary Church. (Applause.)

Chairman Capen.—Our next speaker is Mr. Charles A. Rowland, of Athens, Ga., one of the leaders in the Southern Presbyterian Church, on the subject,

THE RESPONSIBILITY OF CHURCH OFFICERS IN SETTING THE MISSIONARY STANDARDS FOR THE CHURCH

Charles A. Rowland, Athens, Ga.

Mr. Chairman: It was a source of great satisfaction to all Georgians when Dr. Crawford W. Long was named as one of the two men to represent the State of Georgia in Statuary Hall in the national capitol at Washington. Dr. Long, as you know, was the discoverer of anæthesia, a contribution to the world that rightly entitles him to such an honor. A large part of his life was spent in my home town of Athens, Georgia, and recently over his grave there was erected a monument which bears on it these words: "My profession is a ministry from God." Those words represent the life of the man, a life of responsibility

to God, and the life of a man who faithfully met that responsibility.

No one can escape responsibility. It has been said that if a man would escape all responsibility he must put himself outside of all the relations of life, outside of life, because life itself is a responsibility. Responsibility is present with us, although we ask others to assume it; we share it with others, but yet our portions remain; we turn our backs upon it, yet we find it still facing us; we flee from it, yet, however far we may go, we find it waiting for us at the journey's end. The question of responsibility is: Do we respond to the limit of our ability? Our profession is a ministry from God, whether it be that of a lawyer, doctor, minister, or merchant. Let us not hold that common and erroneous idea that only the minister and the missionary are doing the will of God. I believe that the life of the business man is just as much a part of the plan of God as that of any other man, and it is for us to ask ourselves the question: Are we living up to the plan that God has for our life; are we measuring up to our responsibilities? Those words which I have quoted should come with peculiar force to every church officer here with us this afternoon, because the church office is indeed a ministry from God.

The church officers, whatever they may be called in our different communions, session, vestry, stewards, or diaconite, are the controlling and determining body of the church's life. The church officer is in the position of leadership. If he is not a leader it is his own fault. His very position enables him to advocate or oppose any given policy in the church, and largely to determine the position of his church on any given proposition. And, therefore, I say unhesitatingly, that the church officer, more than any other factor, with,

perhaps, the single exception of the pastor, is responsible and can determine the missionary standards of the church and its attitude and response.

Now, you may think this is a fine theory, and you want to know: Does it work out practically? Well, let us see. I recall a situation in one of our Southern convention cities, one of the largest and most influential of the churches there. The missionary workers of that denomination had tried repeatedly to get into that church the practise of making a clean-cut presentation of the missionary enterprise, to be followed by a missionary subscription, but the pastor and officers were immovable, and for years nothing had been gained in that church. Then came the Laymen's Missionary Convention. One of the officers of that church became deeply stirred and he went to the officers in regard to the matter as to a missionary committee, and an every-member canvass, and ultimately literally forced the pastor into the follow-up canvass. The result was that the members responded well and a splendid advance was made. Now, if the officers had acted adversely, they could have blocked the advance, and in that case $1,385 would have been lost to the cause, to say nothing of the increase for the succeeding years.

Another illustration of the church officer's responsibility even for the details of this work. I know a large city church, which wanted to introduce the duplex envelope. The matter was left without any action, simply by general consent, to the church treasurer, but he refused to order the envelopes when approached by a member of the missionary committee. He gave as his reason that, as a matter of fact, he was afraid that the money intended for current expenses might be put in the pocket for the benevolences, so he turned the proposition down. There, you see, was one of the officers of the church obstructing and hindering the

work of the missionary committee. Ultimately, the matter came to the attention of one of the other officers, and he said he would see it was made right, and that he would not let one man stand in the way of anything which would enable the church to live up to its full duty.

It is not necessary to multiply instances. I am sure you agree that the officers are responsible for the missionary standards of the church, and their support means success and their opposition means failure.

As I view this responsibility that the church officer has for setting the missionary standards of the church, it seems to me it is two-fold in character; first, to determine what the standards shall be; and, second, to see that they are firmly established and maintained year after year. One of the outstanding features of a missionary church is the missionary committee. When this committee, with its business-like methods, becomes generally incorporated in our church life, we shall see a general advance in missionary interest and gifts. Great stress has been laid on this throughout the entire National Missionary Campaign, and everywhere churches have been urged to appoint a missionary committee as the first essential step for any permanent missionary advance. Now, suppose the church officers are hostile to this committee. In some denominations the very creation and existence of that committee is dependent upon the favorable action of the church officers. In my own denomination, for instance, the session appoints the missionary committee, and until the session acts, there can be no missionary committee. So, you see at once that the church officer is responsible, and the burden is squarely upon the church officer, and properly so, because they are the constituted body to direct the affairs of the church.

I believe the time is coming when the church officers will be expected to give as much time and thought to the management and conduct of the business interests of the church as they do to the conduct and management of their own business. In the business world men are held accountable who serve on the board of directors, whether it be of a bank, railroad, or a corporation. And that is as it should be. Since the recent investigation of some of our large corporations, the sacredness of a trust of that character has been permanently intensified in the mind of every true American. It is now looked upon as a dishonorable act, we might say a moral crime, for a man to allow his name to be used as a director of a wild-cat company, and thereby enable the promoters to induce people to come into a company with the inside workings of which he is not familiar, and that may not be on the square. The day of the dummy director has also passed. State legislatures are passing laws which require directors to be familiar with the affairs of the company, and to actually inspect the affairs of the company they represent, and, furthermore, if they fail in this, and the company subsequently fails, the stockholders have a right of action against the directors, and the law provides both fine and imprisonment for their neglect.

If there are more rigid requirements in that respect in the business world, if the business world requires such strictness, then the Church should require the same measure of responsibility. Should the world expect more faithfulness at the hands of its officers than the Church does? Should the world cast off its dummy directors and the Church retain them in the capacity of church officers? That is a fair question. And has a man any right to serve as a church officer who is not sufficiently interested and concerned really

to know how the affairs of the church are being conducted? Has he a right to remain a church officer if he does not show any more interest in his job to keep in touch with the real interests of the church as to know whether the best methods are being employed or not? Many men to-day are conducting their business in a most business-like way, and yet, at the same time, are content to let the church affairs be conducted under antiquated methods, which they would not countenance in their business for a moment. Is that fair?

It is now rapidly coming to be considered good business to appoint a missionary committee who shall seek to arouse others to do more of the church's work in the outside world; and in the appointment of this missionary committee we find that the committee does not usurp the authority of the church officers. It does not usurp the responsibility of the church officer, but it becomes the servant of the church. The church officer is just as responsible to back up this committee and to co-operate with it, and in every way to lead in those plans inaugurated to accomplish the ends for which the committee was appointed. We often find that the men serving on these committees have not been active in church work; they have not been trained and developed. Here is the church officers' opportunity for training them and making the work of the committee more effective. So the church officers' responsibility, instead of being diminished, is actually increased. And yet, we hear on all sides church officers express their feeling that their responsibility is very slight. It is not so.

It has been said by some that responsibility is something which can be divided up. Dividends, it is true, can be divided into separate parts, but responsibility cannot. Responsibility belongs to the class of things,

which, when divided, each part equals the whole. It is true, one may have others serving with him, as in the case of church officers, and yet it does not make it permissible that one should shift his individual responsibility onto the shoulders of others. Nor can the individual escape responsibility by saying that the majority rules. That is true, but it is also true that the minority must often fight, and many a church officer, by taking an uncompromising attitude, has stood for the right, fought for it, and won out against many odds. It is indeed refreshing to see what such a man, adopting such great principles, and seeking to discharge his responsibility to the utmost, can do; what can be done when one is willing to let God use his life.

We have a striking example of this in the case of an elder down in one of our churches in North Carolina. That man accepted the position of presbyterial chairman three years ago. Up to that time he had never spoken in public; his church then gave less than $400 to foreign missions; last year it gave $600, and this year his church gave $769—$6.46 per capita. This was largely due to the personal influence and aggressive efforts of this one elder, who had become a persistent missionary advocate. And right along with that work, he also saw that home missions were properly presented, and the figures show that his church increased from $191 to $413 for home missions, this year. This man, by accepting the position, was enabled to accomplish a great deal for his own church. By measuring up to his responsibility God enlarged his borders and his usefulness.

Our Union Theological Seminary, at Richmond, Virginia, heard of his success, and wrote to him, asking him to solicit for the seminary, and gave him two counties of the State to canvass. He agreed to do this work,

and was able to raise $800 for our Theological Seminary. Now, I believe what that elder did any church officer can do by simply putting his shoulder to the wheel and keeping it there until things move.

What we want to do is to give God a chance to use us. Let us do our best; let us worthily do our part in the plan which God has for us; otherwise we may limit the purposes of God for us, for the Church, and for the world. Michael Angelo went one day into the studio of one of his students to examine a picture the student was painting. Michael Angelo studied the canvas carefully for a while, noted it all carefully, and then picked up his brush and wrote under the work one word, "Enlarge." That is what God wants to do in the life of every church officer—enlarge it. Enlarge it for service; enlarge it for effectiveness; enlarge it for intensity. Men, let us face our responsibility. Men, let us meet our responsibility. (Applause.)

Chairman Capen.—Mr. George E. Briggs, of Boston will present the third topic,

WHAT POLICY SHOULD CHURCH OFFICERS ADOPT IN ORDER TO PRODUCE AND MAINTAIN PROPER MISSIONARY INTEREST IN A CHURCH

GEORGE E. BRIGGS, BOSTON

Mr. Chairman: These topics lie so close together that it is impossible for a layman to keep within any limits at all. I find that already speakers have trespassed on what I thought was part of my program, and in the limits of time given to me, with your permission, I will read what I have drawn up.

First. Create a co-operative spirit and *esprit de corps.*

Second. A vigorous and enthusiastic policy of missionary education within the Church.

Third. Missions are perennial, not an annual.

The local group of church officers can either make or break the best plan for arousing missionary interest. They must appreciate that the missionary committee in their church is not something apart from them, but a part of themselves, and like any other department of the church must have their aid and support. No missionary committee can ever hope to succeed in its plans while the governing board of the church holds a hostile attitude or even an attitude of indifference. Upon them rests the responsibility in many a church for thwarting the wise plans of a pastor with a missionary vision, in their unnecessary stress upon the local needs of the church. These important gentlemen, who sit upon the throne, must be first won before you can hope for a general movement in missionary interest in your church. In a majority of cases they hold the key to the situation, and can either lock or unlock, according to their vision. They must realize to a large degree that the honor of their church depends upon the fidelity, not only in paying their minister or janitor, but even in a greater measure in matters relating to the kingdom at large.

Constant emphasis must be placed upon the need of whole-hearted co-operation throughout the Church. The kingdom will be a long time coming if only the average one-tenth of our church membership contributes to objects of benevolence, while the large majority give only in ways to reap the benefits for their own use. There must be a wise insistence that each must do his part, whether little or great, and only as the officers succeed in securing this genuine represen-

tation will any plan become successful. It is assumed that a missionary committee will be appointed in each church, but even with the best committee there will be the danger of overlooking the important fact that unless an *esprit de corps* is created among a large number of the members, you cannot hope for more than a spasmodic effort at the best. Missions must be vitally related to the individual Christian. The world will never be won for Christ through the good offices of churches as such, but only as each disciple of the Lord becomes conscious of his own personal relationship to these great plans of his Maker.

No small group, however capable, has the right to monopolize the spiritual blessings that accrue from giving. There must ever be held before them the personal responsibility which rests upon each for his share of the upbuilding of the kingdom. This part cannot be assumed by another. Each has his peculiar place in this great undertaking. With enlistment of the small, as well as the large givers, there will come a revelation of power which means an inevitable success and an exhilaration in service, which is of the Spirit.

Such a plan equalizes the giving, and results in a constant stream, year by year, rather than a freshet one year and a drought the succeeding year. The great evil of past methods has been that the intermittent stream of money has one year by the unusual generosity of the people caused the missionary societies to plan for a more vigorous advance, to be followed by a falling off the next year, with no apparent reason, leaving the societies high and dry, overwhelmed with a huge debt. Then criticisms fall fast on the heads of the executives for their extravagant and visionary plans, and public letters are in order, calling attention to the inefficient management of our

society. Nothing can save the situation except as each Christian is linked up in a vital fashion to our great missionary interests and the spirit of co-operation becomes a reality in every church.

Each member has still the inalienable right to make his gifts in accordance with his own conception of the value or importance of the various objects of benevolence. To lose sight of this fact is to court disaster at the outset and antagonize the very people you seek to win. To conciliate certain of these strong-minded people is one of the duties of the church officer. Once enlisted, they form the very backbone of the movement, as they are in many cases the only ones who have done any real thinking for themselves. One disgruntled brother can do more mischief in spoiling the best plans than a hundred docile adherents who merely follow without their knowledge. There is no need of haste in such plans for the kingdom. Let men take time to think it over. It is not a revolution, but order and system that these plans contemplate.

After you have secured the co-operation of your church officers and your members generally, then comes the hard, stiff marching. The plan has become operative, and now the fire must be replenished, or it will die down, if not entirely disappear. There must be an aggressive and enthusiastic policy of education, presented to the people in as many different ways as your ingenuity will suggest.

First. Intelligence regarding your own peculiar denominational objects of benevolence.

Second. Assisting the pastor in arranging bi-weekly or monthly missionary meetings.

Third. Adopting progressive methods in the Sunday-school along missionary lines.

Fourth. Disseminate missionary literature throughout the church, following a careful plan.

Fifth. Use of stereopticon lectures.

Don't explain from the desk the inner workings of the many societies, but reveal their functions upon the printed leaflet, so that each member may become really intelligent concerning the objects which he helps support. The average pastor would be immediately embarrassed, if, without preparation, an innocent person should ask for an explanation of the duties of the various denominational societies of his church. You cannot expect intelligent and enthusiastic giving without knowledge. To print upon a leaflet the name of the various denominational agencies for missionary and philanthropic purposes would prove interesting reading, not only to the pew, but to the pulpit. In some churches this information can be printed on the church calendar. I know of one church that by arrangement a page a month is devoted to this very purpose. Another church has printed a rather elaborate folder, and in this way it gives all the vital facts of the different societies. Limit your objects and then make them living agencies for good by intelligent information concerning them. Do not fail to use the splendid little paper "Men and Missions," issued by the Laymen's Missionary Movement, for your members will find it full of interest and suggestion.

You can assist the pastor in arranging for a monthly or bi-weekly missionary prayer meeting when the old cut-and-dried program shall be done away with, and the men of the church themselves have a part, either in leadership or in bringing to the service vital fresh news of conquest the world over; let it be, if you will, a joint meeting with the women, but put the real responsibility upon the men and the officers of the church. You naturally will have missionary speakers, but work your own local men.

There should be adopted in every church the more

recent up-to-date Sunday-school methods of missionary instruction. By applying the missionary application to the lesson, where it is appropriate and fitting, many a child will secure his first vision of world-wide missions. By wise leadership, the superintendent, in summing up the lesson at the close of the session, will relate a missionary anecdote to clinch the lesson of the day. The greatest possibilities await us to-day in development of the Sunday-school along intelligent, missionary lines. The officers of the church should be advanced in this department of the church, and make possible the great step forward in the next generation, which we all expect in the uprising of the boys and girls now in the Bible school, who shall have grasped the fundamentals of missions and each be conscious that the word "Christian" and "missionary" are synonymous.

Interest can be created by issuing a monthly bulletin to the church members of interesting current events in missions in all lands. One church issues monthly a little paper called "Stewardship," which contains missionary pictures, and articles of genuine interest. The simpler the leaflet the better. It merely serves to relate the individual personally to these great matters, and impresses him that he is not overlooked, but is reckoned a real factor in the whole plan. Ignorance has been the real cause of the indifference of Christian business men to missions, but with these means of reaching them directly with the news you want them to read, there is the almost immediate result of new recruits. Enthusiasm must characterize all these plans of education, if real, lasting results are to be secured.

The annual pledge for current work, as well as for missions, is misleading, and gives an opportunity once

a year for a subscriber to drop out with but little compunction. Every pledge should be a perennial pledge, to be annulled only by the signer himself notifying the proper church officer. So long as the Church of Christ exists, so long will missions exist at home and abroad. Missions are not an annual, but a perennial. It is not an effort merely to get a society out of debt, but to finance a great forward movement for the kingdom. This whole Layman's Movement will fail, if it does not enlist men for life, not merely for a year or so, while the experience is new and fresh. The church officers in every church must stand back of the missionary committee in strengthening them and in guiding them. Missionary interest and propaganda mean *work, work, work.* The best system on earth is not automatic, self-moving, done from mere force of habit, but will fail almost as soon as the ink is dry on the pledge card, unless the plan has back of it men, or even one man who will take off his coat and plunge in with the same tenacity of purpose as in a great business enterprise that promises great rewards.

We are not in a skirmish, but in an eternal warfare that will not cease until we are released from service here on earth. The churches that fail in arousing and maintaining proper interest almost invariably are churches where the officers imagine that after launching an elaborate plan they can leave all and go about their business, trusting the Lord to bring success. They innocently ask why the plan did not work in their church. We men in business know what it is to stick to a task. Let us grapple with this divine commission as men, dependent upon God, not as shirkers, but workers. Thank God for the saints, who, "having done all, stand," who remain true to their duty. Church officers are not simply collecting and disburs-

ing agents, but are expected to be leaders, men of vision, men who uphold their pastors in all efforts in upbuilding the kingdom.

Thank God for this great Laymen's Missionary Movement! It has dispelled doubt, exposed fallacies, and greatly cleared the ground of many difficulties. Now is the opportunity to advance. May God give us the courage and determination to win out in his name. (Applause.)

Chairman Capen.—Dr. Charles E. Bradt, of Chicago, will present the topic,

WHAT FINANCIAL METHODS PRODUCE THE BEST RESULTS?

THE REVEREND CHARLES E. BRADT, CHICAGO

Mr. Chairman: I have been working on this problem for twenty-one years, sixteen years as pastor, and five years in connection with the church as assistant pastor, and have practical knowledge of the Presbyterian churches in this country. And yet, in all this long time of careful study, I am convinced that the financial methods that have secured the best results are not many, but one; and that one I have termed, "The Golden Mean Method of Church Finance."

"The Golden Mean Method of Church Finance" is secured first by a scientific classification of all claims, with a separate member-subscription campaign for each class of claims at suitable periods of the year.

First, then, we have a scientific classification of all claims. No church will ever be properly financed, and no work will ever be satisfactory that does not include all claims as a part of the field to be worked. "The field is the world," and, like all Gaul, "is divided into

three parts." The three parts are: Local, home missions, and foreign missions.

First, the local claim. The local claim embraces every financial claim there is made upon the church for its local situation; or, every claim the church has to make upon its members for local maintenance, which includes pastor's salary, or half a dozen pastors' salaries, if there be assistants, or salaries of any other kind in connection with any of the work associated with the local church. Then there are home mission claims. They embrace all the claims that can be classified under our home mission work, including the church extension work, home missions proper, ministerial relief work, educational work, colleges, prayer meetings, and Sunday-school work—all those payments which have to do with our home field. Then there are the various foreign missionary claims, covering the unevangelized portion of the world—all the claims that can be put upon the Church for evangelization, including educational work, publishing, medical work, translation, industrial training, and all the other forms of service which are required on the foreign field.

Under this classification the claims of the local church are as distinct from the claims of benevolence as the claims which a man's family have upon him are distinct from the service of foreign missions. The local church is a part of the man's interest, a necessity for his own family, for his own life; and its claims for support are different from the benevolent claims of the church. Then we come to the claims for missions, and the claims for the home work and for the foreign work are as different as patriotism is different from cosmopolitanism. To love one's country is manlike; to love the world is Godlike. The claims upon us for our home work are scientifically different from the claims of the foreign work. The spirit of

missions is one, and so the spirit of God is one. There is one Lord and one spirit; but there are diversities of demonstration. And scientifically there are differences between the home claims and the foreign claims.

We have that illustrated, for example, when we have a man standing up saying, "I believe in home missions, but I don't believe in foreign missions." Now, while that may be an excuse, underneath that there is a reason for the statement. The reason is that there is a difference between home and foreign missions, and we must recognize that scientifically if we are going to get on.

Christ has recognized these claims in his statement concerning the field, where he says: "Ye shall be my witnesses, *both* in Jerusalem, *and* in all Judea, *and* Samaria." And then he says: "And unto the uttermost part of the earth."

There has been a tendency to put everything into a blind pool, and if we avoid that by this separate classification, we shall develop a proper financial situation in our churches. We have a plan now, a method, which will secure the best results. I am not advocating any one method. What we want, is to get the business done; to get an adequate system which will adequately finance the evangelization of the world.

There should be a separate, every-member campaign for each class of claims at different seasons of the year. There are twelve months in the year, and there are suitable seasons for taking up this every-member subscription campaign. It does not make any difference what time of the year you start in. Supposing your fiscal year begins with April, that should be the time for the separate, every-member subscription campaign for local church maintenance, and we should then have the church organized and prepared for that campaign; the pastor should preach sermons during

the month of April on this important subject. There is not one church in a hundred in this country that has an adequate conception of the importance of the church in its local community. There is probably not one church in fifty that is adequately financed locally. The preacher is not paid promptly, the janitor is not paid, the church is not supported, and the whole condition is lacking in proper financial support in ninety-nine churches out of a hundred. What the pastor ought to do and what the church officers ought to do is to get the church to stand out in the eyes of the membership of the church and in the community in its true relation. And the pastor should preach on such themes as "The importance of the church to the local community"; "The real importance of the church as an institution," and "The value of church membership," and things of that kind. And then the committee should go through the church, not in a hopeless attitude, but energetically, and they should give every member a chance to say what he or she would like to do to support the church locally, in view of the budget, which has been prepared by the officers of that church, to make that church stand out as an institution to do its work in that community. Then you will have an *esprit de corps,* a consecration and a spirit of development through the church, which will make the church stand out in its proper light.

Then let the church rest from canvassing for a while, having secured its local church maintenance, until, say, October. In October set about the work of the home mission enterprise. Then let the church and pastor organize for the home missions. I tell you we have got magnificent schemes, we have got soul-stirring schemes; we have schemes which must stir us to the very depths of our soul in the home missionary enterprise. Let the pastor preach on such things as

"The alien in America"; "What is the true college?" and things of that kind; to show what our problems are, and then let the committee canvass the congregation and ask what each would like to do for the home mission enterprises.

Then let two or three months go by until the pastor has had time to spread himself in all the glory of his pulpit utterances. There are plenty of things he can present when he has a church that is warmed up in the experience we have just mentioned in this method of church support. It comes on to the January season of the year, and then the officers get together again and determine what the responsibility of the church is for the evangelization of the world in this generation. Let the pastor preach on the theme: "The world for Christ in this generation." Let him speak on themes that will have to do with our missionary operations in the foreign field, definite themes that will move the congregation to see the need. Let the committee convass every member in the church to find out what he or she will do for foreign missions, in subscriptions on the weekly basis, and let envelopes be furnished for bringing in those offerings week by week.

Thus you have got three great spiritual revivals during the year; three mighty appeals, uplifts, spiritual impulses. So the church will stand out in its true relation locally, as to home missions, and as to foreign work. And, instead of its being a burden, it will become a delight to the treasurer to provide for these enterprises. We have had what I have called the golden mean method in church finance in that way. It avoids, first, multiplicity of appeals for single causes on the one hand, and it avoids a single appeal for a multiplicity of causes on the other hand.

By the old multiplicity of appeals for single causes,

every month we were hounding people for money for many particular causes which were good; but they come to the church like a lot of tramps asking for a "hand-out," there are so many of them. And then we have had the one appeal for many causes. When the tramp comes to our back door we feel that we have handed all we had to the tramp that has already been there. That is one extreme. The other extreme is to take all these causes and throw them into one great pool, and have a single appeal for the multiplicity of causes; and they come before the people in one great appeal during the year. The one wears out the people and the other scares them out, and it is well to avoid either extreme.

I have here the results from twenty churches in the Eastern District, and twenty churches in the Central District. By this plan of an every-member canvass the increase in the Eastern District for local church support was $27,956; the home mission work in this district increased over the previous year $14,150; and for foreign work the increase was $10,175. In the Central District the increase was $12,973 in local work; $14,008 for the home work, and $21,588 for foreign work. This is the method that will finance the field, not only with respect to money, but spiritually; and those churches have experienced a great spiritual uplift, hand in hand with pursuing good business. (Applause.)

Chairman Capen.—The next speaker is Mr. W. B. Stubbs, of Nashville, Tennessee, whose topic is "Reasons for Having a Separate Treasurer to Handle the Missionary and Benevolent Funds of the Church."

REASONS FOR HAVING A SEPARATE TREASURER TO HANDLE THE MISSIONARY AND BENEVOLENT FUNDS OF THE CHURCH

W. B. Stubbs, Nashville

Mr. Chairman: I think, perhaps, brethren, it was thought that the proper thing was that the stub should show where the check went. (Laughter and applause.) I have been asked to give you some reasons why there should be a separate treasurer to handle the missionary and benevolent funds of the church, by which I understand is meant the local congregations, and in five minutes I desire to give you seven reasons which appeal to me, and then I want to spend the other ten minutes of my time in getting you to discuss those reasons, because I want to carry something back with me from this Windy City.

These are the seven reasons:

1. Having a separate treasurer will magnify the causes by bringing and keeping them before the membership.

The reading of his report, and making an appeal to the congregation, either publicly or privately, for the objects he represents, will have an educative value, and tend to raise these causes in relative importance in the thought of the church.

2. It will put what we plan to do for others on a parity with what we do for ourselves.

This is where Jesus put it, when he said: "Thou shalt love thy neighbor as thyself." Love expresses itself in service. Our money is ourselves in the form of portable personality. The amount we invest in the welfare of others indicates our love for them. If we love our neighbors in like manner as we love our-

selves, we must express it by providing for our service for them to be classed as of equal dignity and importance with what we do for our own spiritual welfare.

3. It tends to promote promptness. I dare say few churches feel the same sense of obligation to provide weekly or monthly for the missionaries and laid-aside preachers as they do for the pastor's salary and current expenses of the church. And yet the claims are just as real, and the needs equally important, and often more pressing.

As a result of this attitude the mission boards are compelled to pay interest on money borrowed to pay salaries and furnish necessaries to the workers. A separate treasurer, whose duty requires prompt collection and remittance of these funds will aid materially in correcting this conscious or unintentional injustice.

4. It minimizes the temptation to divert funds. Strange as it may seem, there is little doubt that money paid for missions and other benevolent causes is sometimes put into a general account and used to pay local bills and current expenses, while the people and causes for which it was intended are in dire need of the funds. This ought so to be. If these funds are handled by a separate treasurer there will be little or no temptation to do this.

5. It tends to put these causes on their own merits before the congregation and avoid indefiniteness and confusion. The best way to develop a sense of individual responsibility is to make clear exactly what a member is paying to, and how much of his money goes to each cause for which his offering is asked. This is also scriptural: "Every one as he purposeth in his heart so let him give."

Why should not men prayerfully weigh the relative importance of causes presented, and under the prompt-

ings of the Spirit direct their money in such channels and in such relative proportion as they feel will best advance the kingdom? A separate treasurer would enable the pastor to test and encourage the growth in grace of this individual and intelligent sense of responsibility.

6. It relieves the pastor of a burden the laymen ought to carry. While it may not be so in other denominations, that to which I belong practically makes the pastor a separate treasurer for these funds by making him responsible for collecting them, and paying them to the treasurers of the several boards.

Is not this the very condition which the early Church provided against by selecting Stephen and the other men to act as fiduciaries, and thus relieve the Apostles from serving tables in order that they might devote themselves to prayer and the ministry of the Word?

7. It gives another man work and distributes the labor of bookkeeping. If the Laymen's Missionary Movement meets the needs of our times, it must emphasize the truth that men develop only as they work, and the best way to keep a man happy and right is to keep him busy. The way to get a man to work is to offer him a job, and if we provide the place, God will doubtless provide the man. The experience of Stephen may be repeated, and many laymen may thus be led into a larger experience of spiritual life and helpful activity.

Now, those are the seven reasons that appeal to me to be good why we should have a separate treasurer to handle these funds. Has anybody any suggestion or criticism as to those seven reasons? If so, I hope he will speak up.

A Delegate.—What do you do with a treasurer that does not trouble himself at all to gather up the money, just receives what comes in? He is a good man, and

he is missionary treasurer. What do you do in a case like that?

A Delegate.—Give the job to another man.

Mr. Stubbs.—That is a good suggestion, it seems to me.

A Delegate.—If you have weekly contributions, it will necessitate considerable bookkeeping.

Mr. Stubbs.—That is one suggestion. If you have separate treasurers it would divide up the bookkeeping. Any weekly contribution itself is a big item.

A Delegate.—It is a means of grace to have a regular treasurer and to have a missionary treasurer. We appointed a missionary treasurer, and there is a smile constantly on the face of our regular treasurer now, where before he had a grouch all the time. If there was a dollar diverted from the particular fund that he was interested in, his face would get as long as my arm, but by appointing a financial secretary and then making the appointment of a missionary treasurer, we have done away with all of that, and the regular treasurer is one of the best men we have got in the church.

A Delegate.—We have a system in the First M. E. Church of Schenectady, a church of nearly fourteen hundred members, that works out well. We have a regular treasurer, of course, and also a financial secretary, who takes charge of the pew rents, with assistants who take charge of the free-will offerings. The assistants turn the money over to the treasurer every Sunday morning. We have a treasurer for the benevolent fund, also, and all the benevolence collections are paid to him. We also have a treasurer for the foreign missionary fund, and he takes charge of all those collections, and he has to make a report every month, the same as the regular treasurer of the church, to the official board of the church.

Mr. Stubbs.—Is it quite honest to let the mission

board pay interest on money that belongs to God, when that money should go into the payment of the salary of the missionary? We ought to be as prompt and honest with the missionary on the field as we are with the pastor at home, and pay his salary as promptly. It seems to me that is the only proper way.

A Delegate.—You mean to pay it in at the end of the year instead of the beginning?

Mr. Stubbs.—It is God's plan to pay up weekly, and why should we not be prompt in supporting the foreign missionary enterprise weekly instead of at the end of the year? Why should we let the mission board borrow money?

A Delegate.—The church I represent a year ago adopted the duplex envelope system with two treasurers, the regular church treasurer and the benevolent treasurer, and adopted the percentage plan for the different benevolent agencies of the church with instructions to the treasurer that he should remit quarterly to the various benevolences of the church for which our church was responsible. It has not worked quite up to our expectation, because the committee has not pushed it for individual subscriptions. It should be followed up by individual subscriptions.

A Delegate.—I wish to ask for information: In introducing the duplex envelope it is hard to get an envelope suitable with two missionary causes at home and the foreign missionary cause; it would make a triple envelope, wouldn't it? We have found trouble in introducing the two separate missionary funds in our congregation. I should like to know how to best avoid difficulties in that direction. We have a separate treasurer, but he doesn't know how much to pay to the foreign and how much to pay to the home missionary treasurer. He just takes half and half. Some people want to designate for those separate causes,

for home and foreign missions; they will say "so much for this and that." How can you obviate that difficulty.

The Chairman.—Perhaps Dr. Bradt will answer that.

Dr. Bradt.—That is a very practical question. If you are acquainted with the duplex envelope you will know that on the benevolence side of the envelope there are two blanks, one for home missions, and one for foreign missions, and the contributor indicates whether it is for home or foreign missions, and how much is for each.

A Delegate.—What if he doesn't indicate?

Dr. Bradt.—If he doesn't indicate, it shows he has not given intelligent thought or that he has not learned the value of the method. That is another argument for a separate campaign for home missions and a separate campaign for foreign missions. If a man understands it, he will indicate: Or the Session can.

Chairman Capen.—The last topic on the program is "The Effect of an Aggressive and Adequate Missionary Policy on the Spiritual and Financial Life of the Church Itself," to be spoken to by Dr. D. Clay Lilly of Richmond, Virginia.

THE EFFECT OF AN AGGRESSIVE AND ADEQUATE MISSIONARY POLICY ON THE SPIRITUAL AND FINANCIAL LIFE OF THE CHURCH ITSELF

THE REVEREND D. CLAY LILLY, RICHMOND

Mr. Chairman: The first great principle that applies to the spiritual life of men is this: We cannot permanently possess proof that we do not use; we

cannot hold a creed that we do not use actively; it will die on our hands. God's commands are undoubtedly related to our spiritual happiness. His command is to go and preach his gospel to every creature in the whole world; and that corresponds to our spiritual life, and no man can have the best sort of Christianity until he does that thing, and he never can realize what God is to him in his life until he attempts to do it.

Put those two things together. Take the early Church. Here is the Apostolic Church scattered through the country to the north and the northwest, through Syria and Asia Minor. They established churches throughout the country. The Apostle Paul wrote an appeal to the church of Ephesus, and the church of Corinth; and there are the churches mentioned in the revelations, the seven churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Those were good churches; they were well organized churches. They were doing the work of the apostolic churches in a missionary way. Now, what became of those churches? They fell right back into the heathen life later. Why? Because they failed to pass on the truth that God had passed on to them. Just as soon as they failed to use the sword of the Spirit their nerveless hands let fall the sword of the Spirit, which is the Word of God. Now, this illustrates the very history that we know.

I do not know that any church in the world could ever live with any other policy than the missionary policy; I do not believe that there is any church that has put itself on the missionary aggressive policy that has become unknown, but that it has gone on developing, and I believe that is so in all history.

Now, have you any illustration of that in mind? I will wait half a mintue to see if you can think of one.

Do you know of any church that has died from being a non-missionary church?

A Delegate.—The hard-shell Baptist.

Dr. Lilly.—The Baptist Church has had a great place in our history; it has a tremendous body of people. I am not a Baptist, but the Baptist Church comprises a great body of people. But you take the hard-shell Baptists, or the old style Baptist, or the non-missionary Baptist—you know they were together, and they split on this question of missions. Now, what has become of the non-missionary Baptists? They began to go down, down, down, and you can hardly hear of them now at all. You have to scour the woods to find them. What became of the missionary Baptists? They are a force, one of the greatest church bodies in this country. Does anybody know of any individual congregation that ever had any experience like that?

A Delegate.—Yes, sir, I was connected with one that is out of existence.

Dr. Lilly.—I hope it is satisfactorily buried.

I want to tell you of a church that I had an experience with once. I was in a small city, and I was asked to preach for a pastor there. When he extended me the invitation to preach, he asked me what I should preach on. I said I would preach on the modern missionary movement. He said: "I will not announce that you will preach on missions, because my people are not missionary people, and they will not come to hear you if they know what you are going to preach on." And when I saw the sparse congregation, I thought the people had surely gotten wind of what was to come; but later on I knew it was not so, it was just that way all the time. This is the point: He got up to make the announcements for the coming week, and after making the usual announcements he

passed on and began to speak eloquently on another topic. It was in the late fall, when the cold weather was coming on. He said, "Brethren, I want you all this morning to be liberal in your gifts, because it is getting cold and," he said, "we have got no coal in the cellar." He was exercised that they should go far enough in liberality and give enough to keep themselves warm. That is the non-missionary church, don't you see, which is dying, dying, dying by inches. O how I just longed to get in there with those fellows. We would have made it quite interesting for a while. You see, he was talking to men who scarcely believed in keeping warm, and would not have done that if they could have gotten out of it.

I want to tell you of another church. I had a friend in central Kentucky who was one of those peripatetic horse dealers who buy up horses in Kentucky and sell them to the Southern horsemen. He spoke about the decadence of one of the largest churches in the Presbyterian General Assembly. He called the church by name. I won't tell you the name. He said, "That was the deadest church in our Assembly. The pastor moved on to another charge, and another pastor was called there. It was the same people, the same city, the same time, the same everything, but that young fellow set those people to work doing things, and he began to build the church up into a larger life, and that church now is giving more to everything than any other church in the whole Assembly, and if a man should call on me today to make a categorical statement as to the liveliest church in that General Assembly I should have to name that church. They are on the aggressive policy."

Sometimes we wear our lives out trying to attract the world by making ourselves attractive. You will have a soft-voiced preacher who has a polished man-

ner and you have a fine pipe organ and a splendid choir and comfortable pews, soft plush carpets, and you think you are making the church attractive. So you are in a certain sense. Yet, sometimes the pews are empty and that beautiful sermon is delivered to empty seats. But let somebody of spirit get in there who sets the congregation to doing something and see what will happen. We want to be aggressive, rather than attractive; we want to preach the goodness of God and call the people back to God and preach the gospel and send the light of Christianity to the uttermost parts of the earth. Be thus aggressive and you will soon see the pews beginning to fill up. The value of the great missionary purpose in the life of the Church to render it attractive is to help it to do its work.

Spiritual privileges are not signs of God's favor; they are calls to do his work. Under God, let us attempt it.

The Conference adjourned with the benediction by Dr. Lilly.

SUNDAY SCHOOL AND BIBLE CLASS WORKERS, TEACHERS AND OFFICERS

THE EFFECT OF MISSIONARY VISION ON THE CHARACTER OF YOUTH

BISHOP WILLIAM M. BELL

PRACTICAL METHODS OF MISSIONARY INSTRUCTION IN THE SUNDAY SCHOOL

THE REVEREND WILLIAM A. BROWN

THE EFFECT OF MISSIONARY GIVING ON THE CHARACTER OF YOUTH

MC KENZIE CLELAND

CONFERENCE OF SUNDAY SCHOOL AND BIBLE CLASS WORKERS, TEACHERS AND OFFICERS.—First Methodist Church, Chicago

Wednesday, May 4, 1910, 3 p. m.

Committee on Arrangements

H. W. Hicks, *Chairman,* New York
Marion Lawrance, Chicago
C. J. Trumbull, Philadelphia
Judge McKenzie Cleland, Chicago

Harry Wade Hicks, New York, Presiding

The Conference opened with the reading of scripture and prayer.

Chairman Hicks.—Our first speaker is Bishop William M. Bell, of Los Angeles, California, on the subject,

THE EFFECT OF MISSIONARY VISION ON THE CHARACTER OF YOUTH

Bishop William M. Bell

Mr. President, and Others: Any person in this assembly this afternoon would immediately consent simply to the fact that under the very recent developments of missionary interest in the Sunday-schools of the world, we have got to realize what might be fitly called the Sunday-school missionary movement. There was a time when the great view of the world

for Christian causes was not directly and frequently put into the horizon of Sunday-school scholars.

I am not an old man, but I can go back over my own public career and recall that in the earlier days of my observation, the subject of this activity was not in evidence in the average Sunday-school, except in some very remote and very indefinite way; but now all the denominations are making much of Sunday-school energy and power, are making much of the part of training a generation of Christians who shall be passionately devoted to the great task of sending the Christian message to all lands and to all people. Such a happy consummation and such a promising state of the case is an occasion for profound thanksgiving.

Speaking a little while on this subject, The Effect of Missionary Vision on the Character of the Youth, I raise a fundamental question that is exceedingly important. Will the moral character and ideals of America stand the test? I put that proposition down here and give a moment to its consideration, because it is vital to what I want to say on the subject in a moment.

America is passing under tremendous tests which we have invited by some elements of neglect in our civilization, and by some elements of prosperity, thrift, and other phases of civilized power. But any man who studies the signs of the times, who looks at the American future can gather heart with a fresh interest, and gather his attention with a new purpose and determination to arouse stolid, sturdy, rugged manhood of adult life today, so that America shall be valiant, strong, and pregnant with high ideals and burdened with holy aspirations. We cannot discuss America's welfare without rushing into the open subject of the relation of America to world-wide Christianization.

As to whether American morals and American ideals will stand the test of the days right ahead of us, there are three fundamental institutions that must help us answer that question. These are the Home, the Church and the State. These always have been related to the principles and the perpetuities and salvation of any great and rugged civilization, and they always will be. And any emphasis which we expect to place upon the home in a great missionary Congress like this, is simply the social and essential fundamental things of America at this hour; any emphasis and any such action that is put upon the home, and its relationship to everything that is good and desirable for America and for the world, is accurately bestowed emphasis.

The Church is under a responsibility today, such as never has come to it before. That responsibility is being accentuated with every passing hour. There is not a realm of activity or achievement or influence or power into which the Church of Christ in America today ought not to go in the name of Christ, who came to be Master of civilizations, and Lord of all lands.

The absence of moral piety and control means national decay. Eliminate these and we collapse like balloons in passing air currents. Take out our home morality, take out our home piety, and we lose the power and pendency of civilization.

No high ideal or spiritual experience can be retained without appropriate expression. I should like to put that in every quivering breast; I should like to change the atmosphere of all continents and all lands with that message.

The twentieth century is charmed with its style of idealism in every land and continent, under every flag. There are those who from the spoil of higher relations and exalted altitudes, seek human objective

and human achievement. Instead of being discouraged, everybody of today ought to have the note of triumphant expectation, for with all the seething chaotic combinations of strife and attraction that are in evidence today in all parts of the world, throwing on the war map for all continents and all races, great rugged battles for the supremacy of righteousness, all nations must meet the great common phases that are in evidence today under the standards of vicious humanity, humanity put to that task everywhere in these world-wide battles.

Some one has said there is a dearth of high ideals, and we believe it is true. You cannot hold the ideal unless you express it; you cannot hold the choicest experience unless you create it and put it to work. It must get into articulation right away and into the living battle line that is flung into the horizon of the earth. Christian experience is God's method of putting power into the human character; Christian experience is God's method of getting the worst out wherein the good struggles for human betterment, from generation to generation. Christian experience is God's method of hitching up the community and greater possibilities that have been eliminated by gross neglect, to the supreme task of any age in any part of the world; so that when in any church, at any altar prayer, in any nook or corner of the earth, a man's soul gives its faith and its potential prayer, and supplicates the Throne of Christ, in answer to that prayer he shall have the power which will make him the Son of God and will set him to doing the things that the Sons of God ought to do in such a world as ours.

The Sunday-school stands for educational principles; the Sunday-school stands for complete mastery of child nature in the period when it is related prop-

erly and fitly in God's economy to its most perfect and full complement and power of development for the struggles and tasks of adult life. The Sunday-school goes into that field and undertakes the mastery of that principle and undertakes to lay grip upon the human heart and give it forevermore the highest objectives that can be placed before the human mind; and our Sunday-school world today must of necessity take up more and more the supreme task of all the centuries, the Christianization of the world. It is by an inexorable law that we are forced to bring into school the vision of this task. The Sunday-school is to be strong and forceful, unless it is to be childish; unless it is to lack character of heroism and objectives, it must bring into its attention and the scope of its curriculum and the trial and discipline of its daily toil God's purpose for evangelizing and Christianizing the whole human family. We cannot leave it out. (Applause.)

Christian men and women, isn't it a matter of profound gratitude here today that the whole Sunday-school world has been swept by the power of the mighty and judicious expectation and appeal to a fixing of its attention upon this mighty premonitory of the centuries in God's objectives for human achievements; and I have more courage and faith today in the great Sunday-school movement that is related to the Church growth and the national problems and world-wide movements; I have more confidence in it because it is coming to this, that there is great influence and power in this battle line, in this movement.

One day in passing across the Pacific, a great steamer on which I was a passenger literally undertook hanging in the wind. I was mighty glad it didn't last long. The great steamer was made for six hundred miles a day, but she was slowing down her boiler

power, her captain was on the bridge, but there was nothing doing. There was a lot of imprisoned passengers; we were simply hanging in the wind. God pity the men and women when that can be said of them; God pity the church life when that can be said of it; God pity the Sunday-school world when that can be said of it. Now, our Sunday-schools should be marshaled down out of the wind, so to speak, and get under power for doing and going, and getting in the name of Christ. (Applause.)

The highest moral acts to which the human mind can best come from a hearty surrender to the Christ and loving service in him. Put that, please, at the apex of all. It will do it amongst childhood of all lands. Put it in the listening ear of the youth everywhere.

The claims of Christ, furthermore, are the fittest claims that can come to the attention of a child. The claim of Christ is fittest for the earliest attention of the child. No sooner the child looks into the eye of parental solicitude and care, than it is right to suppose and reckon that the Holy Christ and the Holy Spirit should supervise and touch his human life in its earliest beginnings, sanctifying the faith and nurture of that child to himself and the attention which the child is to give to him as the fittest attention in the world, and then the objectives of Christ are fittest for the youth's adoption.

Here are a whole lot of things that appeal to the youth; here is a curriculum of colleges and of schools; here is expression of his personality for all high, splendid achievement; all this claims his attention. But, any young man or young woman today finds these objectives of Christ fittest for his or her own approval; he may do the judicious thing only as he puts himself on this platform, then the program of Christ is fittest

for the youth's subjective execution to the end of his career. I declare to you I am impressed more and more that instead of exhausting ourselves in objective agencies, the Christian generation that is now coming into usefulness, ought to unify its attention to the program of Jesus Christ for the world. (Applause.)

But, finally the effect of Missionary Vision on the Character of Youth will come first in cosmopolitan knowledge and sympathy, a thing to be desired, a thing to be sought after, a thing to be promoted. Airships are spoiling our political boundaries. Pretty soon folks will be going in the air and you cannot collect any high tariff or any other kind of tariff. We will escape the customs officials on both sides of the continent.

These are but shadowy intimations of the fact that God is purposing, even by the mighty invention that marks the first decade of this twentieth century, to make it rise up, and make it go into every nook and corner of the whole universe, wherever sorrow and suffering and sin and deformity and immoral abrasion is doing its awful and deadly work.

The second effect will be the mightiest virility and power that can come to human character, which will measure men and women. I will show you the result of it. You cannot put beside a strong character an inadequate task. They simply refuse to be bed-fellows. I claim today for the generation of youth, that they shall come to the thrones of Christian service and activity in the years right ahead of us with virility and power. The whole appeal is for a deep heroic service, a heroic Christian character that will out-distance anything since the first century, and will be the highest perfection of human devotion to the Lord Christ that history has ever witnessed. (Applause.)

The will of our youth; put fire in it; put electricity

in it; shoot it full and full of divine virility. Young manhood and young womanhood determining suitable activity and service as they confront the world-wide knowledge of this twentieth century.

The result will be supreme devotion to the most vital achievement ever sought by each generation of mankind, but up to the present time a task postponed from year to year, a task postponed each generation. Isn't it conceding injury to the Christian discipleship of all the generations since the first generation? The evangelization of the whole world has been ringing in the ears of the Christian generations that have lived and died since generations have postponed it, and now they connect it with the Young People's Missionary Movement, and the Laymen's Missionary Movement, and when these agencies are united into a Sunday-school missionary movement, we are to be a larger and more powerful generation to take up the task and carry it to a mighty consummation. That ought to appeal to the devotion and the good sense and the intelligence of the discipleship of this age. (Applause.)

The type of social service absolutely required for the preservation of Christian civilization is to give by this method. I would like to have you work it out, men. I am convinced that unless we put this question of Christianizing the whole world in opposition to the growing social virility, we will be strangled to death in social problems and attentions of our own country. Almighty God forbid. (Applause.)

Chairman Hicks.—Our second speaker will be Rev. William A. Brown, Missionary Superintendent of the International Sunday School Association.

PRACTICAL METHODS OF MISSIONARY INSTRUCTION IN THE SUNDAY-SCHOOL

THE REVEREND W. A. BROWN, CHICAGO

Mr. Chairman: The moving spirit of the Church today is in the Sunday-school. The supreme opportunity of the Church today is in the Sunday-school, and all ought to understand our subject in its proper relations. Missionary education is one of the planks in a very large and profitable platform that is being outlined for our Sunday-schools with reference to missions. May I briefly sketch to you the missionary standard for our schools?

In every Sunday-school there should be, first, a missionary department, properly organized. Second, regular meetings of the department, and a written program. Third, definite daily prayer for the coming of the kingdom of our God. Fourth, the creation of missionary atmosphere in which love and thought may grow to maturity in the consecration of life to high and holy aims. Fifth, the promotion of missionary reading. Sixth, definite graded missionary instruction. There should also be observation of a Kingdom Day when the school itself should be brought face to face with the realization of these problems, and its opportunities in Christ our Lord. There should also be a weekly offering on the part of the officers and teachers that members of the schools from our growing generation may be trained in such objects and duties that they should have been instructed in a long while ago. (Applause.)

There should also be another very large plank in this platform which should include definite and specific missionary service, so that the missionary motives that are being born in the lives of the officers and

teachers, shall pretty soon shift forever the burden of activity; they will continually grow in their lives, increasing their thought and development. One of the powerful factors and qualifications is the spirit of consecration and personal service on the part of the young men and the young women in our schools. We want forty thousand missionaries from our own land in the next generation. They are right now in the senior grades in our Sunday-schools. They could, if properly instructed and trained within the next ten years, form the classes that are now enrolled in the senior grades in our schools.

Some one has said there are seven distinct ages. In the organized Sunday-school where there are missions we go one better; I say we have eight ages. There is, first, the cradle roll; everybody loves the baby; everybody loves little children; you don't need to plead for them. Then there are the beginners from four to five years of age; then we have the primary folks from six to eight; the junior grade, six to twelve; the intermediates, thirteen to sixteen; the seniors, sixteen to nineteen; and then another class where they are twenty and over. We have the eight divisions for the graded missionary instruction. If we are going to have a missionary Church, we will have to begin young. You will never have a missionary Church until you have missionary interest and enthusiasm in the home.

Then coming to the beginners' department and primary department; here we find stories, and pictures and object lessons, and when the children are once made acquainted with them, they see and love them forever. I could tell you stories by the hour of little folks in different places, who have so come to love the children of the world that they pray for them as naturally as they pray for the members of their own

family. They pray for the children of all lands, black, brown, yellow and all kinds of boys and girls who don't know Jesus, and into whose lives now has come our children who desire to help those that don't know their Lord.

And right here I might emphasize the importance of the reading of good books. Records have been kept of young people who read no fewer than eighty books in one term in school, reading them outside of school hours; and then we have that mass of missionary material which may be made adaptable to those of regular life, splendid possibilities and opportunities for the boys and girls, that will fill their lives with such capable characters as will thus early make them feel free and open, yet all the while leading them to our God.

Another reason that we should have the right kind of reading for children of this age is because when a canvass was made of forty of the great master missionaries of the world, every one certified that he felt as the equal of his God when he was a child, and just at the beginning of the junior period, these young men and young women, and boys and girls who are now of such great service for our God, felt the moving of the spirit in their own lives.

And now we come to that period in life when they are more easily interested in missionary education. They can be brought to the state of such education as will make their lives forever devoted to the kingdom of our God. Take the boy and the girl of this intermediate period. There are some folks who don't like the method of instruction in this department. I like it because it is descriptive, and there are a great many things you cannot describe, you cannot define and no one will ever attempt to define this particular age in the life of young men and young women of the inter-

mediate age. They are just betwixt and between. One day you are sure they are all right, and the next day you are sure they were not. While the life is changing, we must oversee and watch that their lives are brought into harmony with His life.

What, you say, talk about lifework of young men and young women from sixteen to nineteen years of age! It is that time in life when they think more about it than at any other time. Nothing in our lives is felt with such serious, personal feeling as right then and there, and yet strange and paradoxical as it may seem, it is the most chivalrous age in all the world. Do you know that many young men and women go out of their teens without ever having in their hearts the idea or thought of personal service for their God. They are most concerned about other things. The most serious period in life is at that very time when the young men and young women are wondering what they are going to do and be. Jane Addams asked a scholar one time what he was going to do when he became a man, and he said he had never been asked that question before. You would be surprised at the things they are going to do and be. Some are going to do one thing and some another; some of them are following an almost inconceivable iridescent dream; but whatever you do, don't for one-ten-thousandth of a second discourage the young man or young woman who has a high aim at that age in life. (Applause.)

What are you going to do with the boys and the girls, the young men and the young women? One great demand of that age, from thirteen to sixteen years, is that their life shall be filled with heroes. This is the period in life when they want the daring, and you may think you can raise heroic citizenship without teaching heroics in our public schools; but I want

to tell you that the boy, if he does not find heroics in the history in the day school, will find heroics somewhere else if he has to go to the sporting page of the daily press. He is going to have a hero somehow. Some boys who were not in the habit of attending Sunday-school regularly were once listening to an interesting lesson by the teacher, and after a while one of them said: "Will you teach us that that way in school?" They were told they would be so taught. Three weeks later, one of the boys said, "We have quit reading that other kind of books." You cannot blame them for wanting their heroes. It is the most natural thing for them to do. That is the period in life when they demand splendid heroes, so that by good literature for them to read, and with the proper guidance, they can be placed in the service of their King.

Now, the practical method of missionary instruction is by books and pictures for the little ones; true stories. Then there are the splendid missionary books at the library, for the junior period.

You won't have to spend much time reconverting young boys and young girls who are won early for our God. If you wait until they are pretty far along, you have to revive them every year.

In a little prairie town in Kansas there is living a woman who, thirty years ago went to live in that tiny little town. This woman in that little country town was asked if she would help in the Sunday-school. She had a good excuse, too, because she had a sick child at home, but she helped that problem to be solved. What could a woman with a sick child do in a little town? She took the little folks and organized them into a mission band. She taught mission stories and read mission books, and got them to study the needs and raise money to support a Bible woman in China. That was nearly thirty years ago, and out

of that class of tiny little tots, besides many doing splendid service for our God here, one went with her husband as a missionary to Africa; one with her husband died of the African fever as she was coming home; one has been the head of a great missionary school in our land; another is a missionary in the Philippine Islands today; another went with her husband to the Philippine Islands; another is with her husband in Alaska doing missionary work; and in a letter she recently wrote she says: "I never can forget the little mission band. In that little mission band you made us all feel like we should be missionaries," and that woman from that little town is teaching three of the continents of the world. (Applause.)

Chairman Hicks.—Our third speaker will be Judge McKenzie Cleland, on the subject,

THE EFFECT OF MISSIONARY GIVING ON THE CHARACTER OF YOUTH

JUDGE MCKENZIE CLELAND, CHICAGO

Mr. Chairman: The beautiful story with which Mr. Brown concluded his story is a very fitting introduction to what little I shall say to you.

I was reading the other day the Grecian story of the Fall of Man, in the myth of Prometheus and Pandora. It attributes, as you know, all the ills that have come to the human race to Pandora's magic box. In this case, this is an effort of Christianity to open the box which is just the reverse of Pandora's, a box that sends out hope alone to take the place of all other human ills which it covers up—the contribution box, a box which I think might with propriety be chosen as the emblem of our religion. It was first a three-fold

doctrine of faith, hope and charity, and the more gold and silver we have in our treasuries, the more we can send out the enlightened message of salvation through the silver trumpet of the gospel.

Cyrus Hamlin, the founder of Robert College, states that he was made missionary by the contribution box. When he was a small boy his mother gave him seven cents when he was starting out one day to a celebration. She stated to him that she hoped he would be able to put one or two pennies in the mission box at the home of the lady near whose house he was to pass. All of the way to the house in question he debated with himself as to whether he would make a contribution of one penny or two, his mother left it to him to determine. He finally decided he would make it two, but he was not satisfied with that division. "What," he said to himself, "five cents for myself and two for my Lord," but when he reached the house of the lady he suddenly exclaimed: "I know what I will do; I will give it all; I will put the seven cents in the box and not be bothered any more." (Applause.)

We sometimes wonder how many of these Cyrus Hamlins have been lost to the world because they were not asked to put a penny or two in the missionary contribution box. Paradoxical as it may seem, the time to get a man's money for religious work is before he gets it. It is a million times easier for a man to make up his mind to make a contribution to the missionary cause before he gets the money than after he gets it, and the younger he is the more likely he is to make that decision.

More than seventy years ago in a little country place in Maine, a seven-year-old boy in Sunday-school was shown a missionary chart and listened to a missionary lecture. The chart represented the heathen world by a large black surface, and indicated those who had

been converted to Christianity by a small white spot in the center. He was so impressed with that picture that he went home, knelt down and said: "Lord, help me to make that white spot larger." A few years ago that boy, when his church took up a missionary offering, put in one thousand dollars. I am told that his annual contributions to missions equals that amount; and week before last he sent a subscription of five thousand dollars to the Laymen's Missionary Movement.

I saw over on Dearborn street the other day a little illustration of this point I have just mentioned. It is the sign of a land agent, and it is stated that alfalfa once planted or sown will produce ninety crops without resowing. It suggests the value of planting something to start with.

A man came into my Sunday-school last Sunday, who is now in his one hundred and first year. I don't think it would be time wasted to try to do some missionary work with that man now, but I am very positive it would have been very much more effective to have started in about ninety years ago when he was ten years of age. (Applause.) Because the crop then well sown would have produced at least ninety crops without resowing.

It is estimated that the Christian people of this nation own property worth thirty billions of dollars, and that it is increasing at the rate of eight hundred millions per annum. In a few years the boys in our Sunday-schools, and the girls, too, will control that wealth, and if we teach them now to put their pennies and their nickels and their dimes in the missionary contribution box, they will then put in their thousands and their millions.

Bishop Bashford tells us of a mother, poor herself, but who always gave her boy something on the Lord's

Day to put in the missionary box. When he came to be a man, he resolved to make a contribution of one thousand dollars to the cause in which he had become interested. The industry required to accumulate that amount of money laid the foundation for great financial prosperity, and before that mother died, she had the supreme satisfaction of seeing her boy make very large contributions to the missionary cause.

One fault I find with our present method of giving money is that a number of the boys and girls possibly don't understand, in a great many cases, what is done with the money. I am very much afraid that a good many children in Sunday-school think that the money goes to the superintendent. I was told the other day of a case where two little girls were discussing a handsome gown of their teacher when one of the girls said "She ought to wear nice gowns with all the money she gets from us." I wonder how many of you who are teachers ever explained to the scholars in your classes the purpose of their offering, and what is done with the money. I want to give it to you as my belief, and I think you will agree with me, that money given without some purpose and knowledge of that for which it is to be used, is of little value and may do more harm than good; but I think the greatest effect of teaching the boys and girls in our classes to give to missions is not that it will increase the contributions of money. It will do that, but it will increase the contribution of missionaries; it will lead them to consecrate themselves by and by.

We are told of a Belfast chimney sweep who was induced to put two cents in the treasury of a missionary society. The next day a friend met him with his hands and face washed cleanly, going to a meeting of the society, and was told by the boy that he had put some money into the enterprise, and he was going

around to see what they had done with it. That boy had become a partner with God in the business of saving the world.

I think the Church is not adopting the best method of getting missionaries. It has adopted a system which is very much at variance with the system adopted by other business professions. They come from the colleges and the theological seminaries, and after young men and young women have arrived at maturity and their tastes changed and more set, we ask them to consecrate themselves to the foreign field.

The future merchant princes are this afternoon running errands in our big dry goods stores, and the railroad managers and presidents of twenty-five years hence are this afternoon answering call bells in big railroad offices. The place to get missionaries, it seems to me, is in the primary grades of the Sunday-school. (Applause.)

I am reminded of my first desire to become a lawyer; it arose on a summer afternoon when, in a dark corner of a courtroom, a boy of ten years of age, I listened to the trial of a case, and I heard an argument which I can recall to this day. It was a very poor argument; it didn't win the case, but it won me all right; and if that argument that afternoon had been made by a missionary instead of a lawyer, I might today be in Cairo or Calcutta instead of Chicago.

It has been suggested that much can be done with a Scotchman if we catch him when he is young, and you can do very much with a boy if you catch him when he is young. The thing seems to stick with him and the impressions are developed.

I read the other day of a mother whose boy had apparently been very much delayed in getting home from

Sunday-school. She interrogated him very closely; she said: "Don't your hands smell of fish?" "Well," he says, "they do, Maw, but," he said, "that Sunday-school paper I carried home had a fierce story about Jonah and the whale in it."

It is said that the Battle of Waterloo was fought and won at Eton College; and the first battles of the missionary field, it seems to me, should be fought and won in the primary grades of our Sunday-schools, where the scholars can be taught to sacrifice something for their unfortunate brothers and sisters in foreign lands.

I read a letter the other day from a boy in India, enclosing seventy cents received at the New York office of the Laymen's Missionary Movement. It reads as follows:

"SARGODHA, INDIA, February 8, 1910.

"MY DEAR MR. A.:

"I am sending you some money for the Laymen's Missionary Movement. We have a junior meeting every Sabbath Day, and one day Miss Alexander told us about the Laymen's Missionary Movement, and asked us to pray for it. And so that is how I found out about it. And so I want to send some money to help it. I haven't much money to send, but I will send what I have got. I pray for it twice every day.

"Your loving friend, FRED."

That boy will be a missionary, in fact, I believe he is a good deal of a missionary right now; and that letter suggested to me that possibly we are going to have another kind of a Laymen's Missionary Movement, namely, A Children's Laymen's Missionary Movement. You will remember that one of the most tragic events this world has ever seen was the Children's

Crusade when seventy thousand children from Germany and France crossed the Alps and knelt on the shore of the Mediterranean Sea asking God to open up a pathway to the Holy Land; and I have no doubt but that they would mightily succeed if the twenty million children of our Sunday-schools would enlist in a crusade to evangelize the world. England is now experiencing a little illustration of what the boys will do with a movement which appeals to the heroic interest. Three years ago it was suggested that boy scouts be organized. That organization grew with its experience in the African war; the boys took it up with great alacrity to such an extent that they have now three hundred thousand boys learning the art of war.

The Church would offer a great organization of the boys and girls, teaching them the habits and the customs and the languages even of those people who need to be evangelized. Do you think we would want for missionaries when those boys and girls became men and women? If you want to interest a man in anything, give him a man's job; if you want to interest a boy in anything, try giving him a man's job, and note the effects.

This is the day of boys and girls. Do you know that last week a thirteen-year-old boy from New York was brought before a Committee of Congress and argued a case, and I am glad to say that he won it. (Applause.) I think the boys and girls hold the key to the situation.

The other day I was in the magnificent State House at Albany where my grandfather worked before my father was born; a beautiful old building still, and a friend told me the story of its construction. The stone for that building was prepared in Sing Sing prison under the direction of a convict who was serving a

life sentence. When the stones were completed and set on the ground at great expense, it was found they could not be used. They would not fit, and then it was discovered that this convict had cut them in such a way that he alone could put them together; and as the price of his doing that work, he demanded a pardon from the Governor, and he got it. He held the key to the situation. I believe that the boys and the girls hold the key to the missionary situation, but I want to make this point, my friends, in closing, that while they hold in their hands the key, our hands are upon their hands and they cannot use the key unless we teach them how. (Applause.) And no boy or girl will go out of your class in the majority of cases with any greater knowledge of missions than you give him, and if you teach him to be a missionary, you, yourself, must be a missionary.

At the closing hour of this Congress the Apollo Club is to sing the Hallelujah Chorus, the greatest musical harmony that ever was written. It is told that the great master who wrote the oratorio of which that chorus is a part made the magnificent success of it that he did, because he profoundly believed himself in the truth of the great theme of redemption which that magnificent chorus teaches. (Applause.) He most profoundly believed in the truth and the reality of the universal spirit of the kingdom of Jesus Christ; and you cannot teach the boys and girls to be missionaries unless you yourself down in your heart profoundly believe in the reality and truth of the universality of the kingdom of Jesus Christ. Ask yourself today: "Am I fit to teach the boys and girls in my class the story of missions?" If you are not fit, won't you make yourself fit? Let it not be said that any boy who comes out of your class, does not know the story of missions.

A few months ago in Western Pennsylvania, in a mining town, a young Hungarian miner, in a moment of passion took the life of a fellow workman. He was convicted and sentenced to be put to death, and as he stood upon the scaffold in the full strength of his young manhood and with the rope to his neck ready to go into eternity, the sheriff asked him if he had anything to say, and he replied: "Only this: I might have been a better man, but nobody teached me." And let it not be said, my friends, that any boy or girl will come out of your class and say: "I might have been a missionary; I might have known something about missions, but nobody taught me."

"The work of our hands establish thou it;"
How often with careless lips we pray,
But he who sits in the Heavens shall say,
"Is the work of your hands so fair and fit,
That you dare so pray?" Softly we answer,
"Lord make it fit, the work of our hands
That so we may lift up our eyes to pray,
The work of our hands, establish Thou it." (Applause.)

The Conference adjourned with the benediction by Bishop William M. Bell.

LAWYERS

WHY MISSIONS SHOULD APPEAL TO LAWYERS

SELDEN P. SPENCER

HOW LAWYERS CAN HELP MISSIONS

T. E. D. BRADLEY

THE CONTRIBUTION OF CHRISTIAN LAW TO THE NON-CHRISTIAN WORLD

MORNAY WILLIAMS

LAWYERS' CONFERENCE.—La Salle Hotel

Wednesday, May 4, 1910, 3 p. m.

Committee on Arrangements

William D. Murray, *Chairman,* New York
Charles Alling, Jr., Chicago
Francis W. Parker, Chicago
Mornay Williams, New York

Charles Alling, Jr., Chicago, Presiding

Chairman Alling.—The first address this afternoon is "Why Missions Should Appeal to Lawyers," by Judge Selden P. Spencer of St. Louis. We will all be pleased to hear from him.

WHY MISSIONS SHOULD APPEAL TO LAWYERS

Judge Selden P. Spencer, St. Louis

I submitted this morning to the legal staff of a great corporation, whom I incidentally represent in St. Louis, the subject which has been assigned to me today, "Why Missions Should Appeal to Lawyers," and I may say to you that I got no assistance whatever from them on any phase of the subject. Half of them said they did not think it ought to appeal to lawyers at all; and the other half, who ought to have known better, said they did not see why it ought to appeal to the lawyers. And yet, as I have thought over the subject, I have naturally turned to the commercial side of foreign missions. Of course there is

an argument there. Who was it said that Livingstone was the greatest trade opener of the world in his march through Africa? Undoubtedly it is true that wherever foreign missions have gone, the trade of the civilized world has followed. Look at Hawaii; the recent reports from the islands show that every year in imports from this country alone twelve times as much are collected in those islands as the whole cost was of evangelizing the islands; and yet every dollar of those imports result directly from the evangelization of the islands. There is a direct commercial connection with foreign missions, so that I have sometimes said that if the commercial bodies of the country were to take hold of the subject of foreign missions and inject into the very nakedness of heathendom, if you like, the gospel of Jesus Christ, with all that follows with it, as a mere commercial proposition, the things that that evangelized heathen nation would consume would be a warrant commercially speaking for foreign missions.

I thought also that perhaps the deference which we members of the bar have to constituted authority might have some reference to the subject. We recognize the binding force of a judgment when it is rendered, however strong we may fight against it, up to the moment of its final rendition. We find naturally that our own judgment crystalizes along the line of established precedent, even though we have been upon the other side in the establishment of those precedents. I suppose of all men in the world we have the greatest deference to constituted authority and recognize the power that finally decides a question. When we take up this subject of foreign missions, and look at the decisions in those reports that are final in their nature and divine in their origin, the cause, even to the casual observer, to the man who reads as he runs, is

simply unanswerable in support of the appeal which foreign missions make to every man. And if we have a reference to constituted authority it may be that because of that reason the appeal for foreign missions so tremendously established, so firmly grounded, so persistently repeated in the Bible whose authority we recognize, may be some reason why foreign missions appeal particularly to lawyers. I do not know but what the fact that we recognize the importance of the civilizing power of law in a community, perhaps as no other class of men do; that we recognize how, when law enters into a community, the condition of that community is improved so immediately and so greatly, that of all classes of men those who most strongly stand for the enforcement of law in a community, recognizing its civilizing power, are lawyers. Even when our own judgment may not quite coincide in a law, we recognize the necessity of the enforcement of the law as it is, because the injection into a community of a law-abiding spirit is a power in that community. You and I know that with the advent of the gospel of Jesus Christ into a community there comes irresistably that deference to the creation of law wherever that gospel goes; and perhaps that may be some reason why foreign missions appeal to lawyers.

Then I thought, perchance, it might be because of our quickness to recognize and our fidelity to observe the relationship of a trust, for of all classes of men the quickest to recognize a trust are the men of our profession. And, I dare say, the most faithful in the performance of a trust are the men in our profession. When we read the record, we find embodied from the beginning to the end of it the importance and the sacredness of the work committed to us as followers of Jesus Christ, to see to it that that priceless treasure, that great legacy, those rules unerringly

that have been entrusted to us, are not for our own keeping alone; we have a life estate in them, to use them freely for ourselves as long as we live, but in the very giving of them there is stamped upon them the trust by him who gave them to us, that we should go unto all the world and distribute that trust fund which has been committed unto us. Those are reasons, I say, why foreign missions appeal to lawyers.

But, gentlemen, after all, they are the mere preliminary incidents of the subject, because foreign missions appeal to the men in this room, not because primarily we are lawyers; it appeals to us because there comes the commission from One whose authority we recognize and whose personality we love, who has said to us in no stronger terms, but in equally as strong terms as he has said to any other of his children, that upon us the duty of preaching the gospel to all the world is laid as a divine commission of our ascended Lord. I want to say for myself that in this Movement if I have had one thing brought more clearly to me, than another, which I think I failed to understand before, it has been this: That the divine command of Jesus Christ was to preach the gospel unto all the world; not necessarily to convert the world. This morning, in talking over this Congress with the general counsel of a great corporation in this city, I said something about the importance of foreign missions, and he replied in an instant, "I tell you, Judge, as I look at the little hovels around this town, and as I see the needs of the community in this city and in the other places which I visit, I somehow or other think that we have a duty that is far greater at home than it is abroad." I replied to him, what I repeat now, that the comparison is not fair. We are not now presenting the philanthropic dealing with the world. We are not now presenting the clothing and shoeing and the caring for the

world. That was not the divine commission of Jesus Christ. I recognize the primary obligation at home along those lines; the man who provides not for his own household is worse than an infidel. Charity may begin at home. But that is not the point of the argument. The commission that comes to us as followers of Jesus Christ is along neither of those lines; it is the divine commission to preach the gospel, to evangelize the world, to give to the heathen nations of the world the opportunity to accept of the Christ we recognize as our Savior; not necessarily to build homes, though that may follow; not necessarily to improve the physical condition of the multitudes of the heathen, though that incidentally may follow; but it is to give to those who had never even heard of Jesus Christ the opportunity to accept of him as their personal Savior.

And, after all, we come back, not as lawyers, but as Christian men, to that simple commission which Jesus Christ gave to us, that with all the world before us, with no difference, as I read the record, between Illinois and China, between Missouri and India, between our own far West and Africa, without a single geographical division, without any distinction as to creed or race or birth, that we have the single, divine commission that we should go unto all the world and preach the gospel, and that commission comes ringing down today, and is the cause of this mighty Congress.

We, the followers of Jesus Christ, have been dealing with that divine commission for eighteen hundred years, and today a billion of men, women and children have never even so much as heard of Jesus Christ. It presents an opportunity for service that is unparalleled.

What has this Laymen's Missionary Movement done for me? Doubtless what it has done for the men with whom I am now conferring. It has simply opened my

eyes to the fact that the subject which I dealt with as a child is really entitled to the prayers and the gifts and the service of man. I once heard a secretary of a Young Men's Christian Association use this illustration. Said he: "As a boy, we had at home the jug into which we were cautioned to drop the nickels and the pennies for the foreign missionary, and my boyhood association with the missionary cause concentrated around that jug, and the pennies and the nickels that we dropped into it." There are many men who, as they left the scene of their childhood and broadened out in education had their financial ability broadened by the earning of money. They took their position among men in political contests, and in commercial pursuits, and in professional engagements. They never thought of dealing with the subject of finance as they did as children, or with the subject of education as they used to do as children, or with their profession as they did as children. But they broadened out as men along every line of life except when they came to the subject of their relation to foreign missions, and there they remained, where I had remained, at the jug period as a little child, a few pennies or a nickel, or a few dollars, a little interest in a powerful address, a little irritation when the subject was presented too frequently or not attractively, forgetting in an address that might not be attractive, the tremendous power of the cause back of it, because the whole subject matter was relegated to an inferior place. That is why in this day this Laymen's Missionary Movement comes to me as a revelation, not because I am a lawyer, primarily, but because I recognize, as never before, the call of my Lord eighteen hundred years ago, that I should go out unto all the world and preach the gospel, and if my hands are tied, my boy, my representative, my substitute. I want to make some answer at the

day which is coming rapidly for many of us in this room, when you and I will appear before him, and as we bow in speechless love at the greatness of his gifts for us, what can we say when we are asked by a look, perhaps, as to how we dealt with the commission, the only commission which he ever gave to the Church?

We like to see results; we like to see the fruit of our work. Never in all this world has there been a chance when a single man could do as much as he can do today in the presentation of the gospel in foreign fields. Humanly speaking, there are some in this room who could be the means of evangelizing an entire nation. The opportunity for the powerful result of service has never been greater. When we look at the subject we forget our professional standing, the difference of a lawyer disappears, and we get at last to the divine commission of our own Lord, and which comes to us with the appeal of him "whom having not seen we love" as Christian men. (Applause.)

Chairman Alling.—It is a pleasure to introduce a member of the Chicago Bar, who has for at least twenty years been in active practice here. I take great pleasure in introducing as Chicago's representative this afternoon, Mr. T. E. D. Bradley, on "How Lawyers Can Help Missions."

HOW LAWYERS CAN HELP MISSIONS

T. E. D. Bradley, Chicago

To speak upon so vital a subject to the members of a profession so well fitted for leadership in great movements, is a pleasure and a privilege as great as the responsibility which it imposes. The object of the

National Missionary Campaign, as expressed in the call for this Congress, is "to secure from Christians in America a recognition of the nation's religious responsibility for the world."

No more commanding purpose than this can engage the efforts of men. And who better than lawyers are qualified for such an undertaking? "To secure a recognition of the nation's religious responsibility for the world."

The lawyer's education, his training and his experience all tend to make him responsive to the call of duty, and incline him to recognize and emphasize authority in religion as well as in law. If "an undevout astronomer is mad," surely an unbelieving lawyer is beside himself. His very oath of office is a pledge of loyalty to constituted authority, and recognizes his reliance upon divine guidance in the performance of his duty. His supreme aim in the trial of all causes is to ascertain the truth and discover error, and he neither takes nor offers the word of any man who does not first by his solemn oath, acknowledge his accountability to a God who punishes falsehood. The law to whose authority he bows, he traces in its sources to infinity. The creed to which he subscribes is expressed in the beautiful words of Hooker: "Of law no less can be acknowledged than that her seat is the bosom of God; and her voice the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power."

Such a conception of the origin of his duty has inspired the lawyer and made him a leader in every great moral movement affecting the welfare of the nation and the people. Forbid it that I should speak of my profession in any boastful or vainglorious spirit. Only that it may inspire us to greater zeal, and arouse

in us a greater sense of responsibility to the demand of the kingdom of God upon the men of this nation, do I refer to the achievements of the profession and its influence in the life of the Government and the community.

For, after all, though lawyers may be of service to the missionary organizations in many ways; in serving upon the boards and their committees, in giving them the benefit of their counsel, in assuring them in the legality and regularity of the methods adopted by them for the advancement and extension of their work, in devising plans for holding property here and in foreign lands, advising in the investment of funds and the organization of new administrative agencies, and though they may by wise counsel sometimes avert controversies which may fall within the domain of international law, yet these are of slight significance when compared with the larger contribution which their requirements enable them to make. The greatest contribution that lawyers can make to the cause of missions is the gift of their influence and leadership.

Is their influence worth anything to missions? We have only to look about us and see whether it has any value to the Nation, the State, the Church, and the community. Consider for a moment the interests that feel their influence. The national government is composed of three co-ordinate branches. In one of these three departments none but lawyers have any voice in its deliberations. Greater power is vested in this than in any other branch of the federal government, for though the Congress may enact and the President may approve, the judiciary may yet unmake the laws. In the legislative department of the government also, the lawyers preponderate, but they are not a majority merely in number. Their influence is vastly more predominate than their numbers. In the executive depart-

ment, seldom in the one hundred and twenty years of our history as a nation have the reins of government been entrusted to others than lawyers.

If we turn to the government of the States, we find the same controlling influence of the legal profession. In the making as well as in the execution of laws, the lawyer's influence is commanding; in the interpretation of laws, it is exclusive in every one of the forty-four States.

Nor is this all. The community looks for leadership to the lawyer. And it finds a ready response to its appeal. A scrutiny of the names of the members of the administrative boards of charitable institutions, hospitals, social settlements, Y. M. C. A. committees, and kindred agencies operating in this city, discloses the names of more lawyers relatively than of any other one occupation.

The same is true of the church boards. Among trustees and deacons and stewards and vestrymen and elders, the influence of the members of our profession is very large. In this county there are more Sunday-schools in charge of lawyers as superintendents than any other class of men. In the larger schools this fact is very striking. Of the last five presidents of the Cook County Sunday School Association, which I believe to be the most efficient local Sunday-school association in the world, four of them have been lawyers. And the Church Brotherhoods, the Laymen's Evangelistic Council, and the Laymen's Missionary Movement all have found strength and inspiration in the rich mind of the legal profession.

I might trace the influence of lawyers in other affairs, but these illustrations are sufficient to show the great responsibility which rests upon us in our relation to this new movement of men to evangelize the world in this generation.

Neither need I take the time to particularize as to the exact manner in which the profession may most effectively use the great influence so universally conceded to it. If lawyers would in this cause but meet the popular notion of their calling, and merely talk, *talk missions,* they would contribute much to the high purposes of this movement, as well as satisfy a popular fallacy. This is one place where talking will, to a large extent, answer the purpose. I once advertised for a stenographer, and was called upon by a young lady, who said that she always had thought she would like it in a law office, because it was no trouble for her to talk and that she was extremely fond of talking. I sent her to a friend who was not so particular, but her tenure of service was about as short there as that of the office boy who announced to his employer one morning that he desired to be relieved of his arduous duties and seek a different kind of employment. The lawyer, in surprise, inquired how long he had been with him, and the boy replied, "Nearly three months." "And don't you like to work in a law office?" asked the lawyer. "No," said he, "I'm sorry I ever learned the business."

The help which a lawyer may afford to a Movement of this kind, if he will but include the Movement in his professional engagements, is simply immeasurable. His life already is dedicated to the service of others. The interests of his fellow-men—their lives, their liberty and their property—engage his almost constant thought. His loyalty to their material interests is the secret of his influence in the affairs of men. He has but to enlarge his field of usefulness to embrace not only the lives and liberty and property, but as well the souls of humanity. If the men of our profession who acknowledge Christ as King will give to the business of their King the loyalty, the devotion, the intelli-

gent service that characterize their efforts for the interests of their fellow-men, no single human agency will do so much to secure from Christians in America a recognition of the Nation's religious responsibility for the world.

Chairman Alling.—The next subject upon our program is, "The Contribution of Christian Law to the Non-Christian World," by Mr. Mornay Williams of New York.

THE CONTRIBUTION OF CHRISTIAN LAW TO THE NON-CHRISTIAN WORLD

Mornay Williams, New York

Mr. Chairman and Gentlemen.—There is one difference, as you perhaps have already noted, in the topic which I am to speak to, and the topic that has been considered so ably by the preceding speaker. Both of those topics referred to lawyers, the ministrants of law. My topic refers to law.

That magnificent characterization of law, which the last speaker has quoted from the judicious Hooker, reminds me of three definitions of the law which one of the wittiest of my friends, a college classmate, and, like myself, a lawyer, but one who, unlike myself, has been able because of independence to devote himself rather to literature and study than to the active practice of the profession, once gave to a group of men whom he and I met after graduating from college. He had been asked to speak to the toast of the law simply, and he rose to say that he felt very great embarrassment in replying to so indefinite a subject. "Had I been called," he said, "to speak to the toast

of the bench, I should have pointed you to Lord Hardwicke, Lord Mansfield, Mr. Justice Donahue, or the Honorable Michael Norton. Had I been called upon to respond to the toast of the bar, I should have pointed to the gentlemen around this board, but when I am called to respond to the toast of the law, I confess I am in doubt. If I am to define law as defined by Burke, I would say it is benevolence by rule. If I defined it as defined by Aaron Burr, I would say it was whatever is boldly asserted and plausibly maintained. If I were to define it as defined by a classmate of mine—a rather egotistical fellow—I should say, "I would be hanged if I knew what it was." (Laughter.)

You have in those three definitions of the law three standards of practise. The first, which partakes of that view of jurisprudence so nobly expressed by Hooker, the definition of law as benevolence by rule; Burke's definition looks at law in the abstract; at law, as it ought to be; at law as the expression in human society of that divine force which rules all worlds. The second, alas, the source, to so many of us, of that lack of respect which the profession does meet with in many many cases, and from many men, respects the commercialization of law. Alas, that a man as brilliant and as talented as Aaron Burr should have ever so fallen from his high estate as to offer that as a definition: "Law is whatever is boldly asserted and plausibly maintained," and yet men do practice law not infrequently on that level. The third is the ordinary view of the man in the street, if you please: "I will be hanged if I know what it is."

Now, I am to speak this afternoon of law in its higher relation, and my mind travels back over more years than I care to mention to the day when the definition which I was then taught, of Blackstone, obtained: "Law is a rule of conduct prescribed by a

superior which the inferior is bound to obey." Now, what is law? What is Christian law, and what is its contribution to a world where God rules? I wish I had time, I wish I had the ability to speak of some of the specific contributions that have been made, historically. I cannot do it; I have neither the time nor the ability. Some will present themselves to your mind. You will remember as lawyers what a magnificent contribution was made in the way of giving law to a State, which is either without law or under very insufficient law, by Lord Macaulay in the work he did for the Indian government. Many other instances will present themselves to your recollection, as you reflect how much has been already accomplished by the interpretation to us through translation of works that are older even than our civilization. Take, for instance, the Damasat, or Golden Code of Burma, translated by Sangermano. I do not know how many of you have ever seen the volume, but it is one of the most treasured of my possessions, inherited from my father. It is a very rare book now, and yet hundreds of years ago a Jesuit missionary brought down to us one of the oldest codes in the world and laid it down as his contribution in a non-Christian state, in a heathen state, to civilization, showing us what had been done in other days, and under other rules of thought than ours to formulate rules of government without Christ.

Still another contribution, of course, is the study of ancient institutions, which have come down to us as expounding to us the relations of men. The work, for instance, of such a man as Sir Henry James Sumner Maine, in the study of ancient institutions, and of old or manual law; or the work of Professor Maitland, of the University of Oxford, these things will suggest themselves to you as ways in which our profession, the most honorable profession of the law, has already

contributed its portion to the development of civilization, and yet it is not of this that I would speak.

Rather, I wish to address myself to speaking of what that contribution ought to be. What is the Christian law to do for those who are not yet Christians, but who yet are children of God? What contribution have we to offer?

In the first place, as Christian missionaries enter into non-Christian lands on this great task of evangelizing the world, they are bound to recognize existing law, customary law, which has crystallized by usage into rule of conduct, as being in many respects absolutely at variance with what they believe to be the will of God. And at once the question is introduced as to the influence of the new force on the old.

I have in my home a letter written to my grandfather, one hundred and ten years ago, by William Carey, the first of the modern missionaries to India, in which Mr. Carey describes the state of the people about him, of those Hindus whom he had come to know during seven years of residence in India. He describes the life of the people about him, and how his views of life come in contact with theirs. One of the very first things that the Serampore missionaries did, and this letter was written from there, was to see that such customs as obtained in the law, as for instance *Suttee,* must give way; and they became educators by the force of Christian principles against the law under which they lived. And, by and by, the British government, following in the footsteps of the missionaries, abolished *Suttee.* Later the Christian missionaries in India came up against Thuggism, and again first the missionary and then the community and then the government recognized the necessity of striking out by law the customary law of the non-Christian world in the interest of humanity. And in the same

way the abolition of foot-binding in China by imperial decree was the direct result of missionary agitation.

And yet it is not of this that I wish to speak, but I think of these things only as leading up to the real duty which the law has imposed upon the Christian missionary and the Christian community teaching the non-Christian world. What is that duty? I should say it was summed up in this: The attitude of Jesus Christ, "I am not come to destroy, but to fulfill."

It is not the place of Christian law primarily to prescribe western law to eastern folk. It is not the place of the jurisprudent or the interpreter of law to lay down an alien law to a native people, but to find out what those eternal principles are by sane intelligence, by the light of that higher law which has become to him the familiar rule of life, to find out what the eternal things are that are true, and hence the work as such a man as Sir Henry James Sumner Maine becomes explicable and fits into the scheme of life.

The second postulate of Christian law as it addresses to the non-Christian world, I take it, is that of the great Apostle to the Gentiles, when he says: "The law is the schoolmaster to bring us to Christ." To him who had been brought up a Pharisee of the Pharisees, living under a system of law that bound him in rigid obedience, had come the knowledge of the liberty of a son of God, for he had broken away, but the law had been his schoolmaster. Through all these symbols that law has to present to men, through the artificial rules which we lawyers know are not necessary that human life may run along government channels, we learn the liberty that is often higher than the law. And as Christian law inheriting that body of truth that has come down through the studied wisdom of the ages, through the ordered thinking of centuries of Christian scholarship, presents itself to a community

which has lost the thread of life, which looks up to heaven and sees there not a single God, but many false gods, which looks out on life and sees in every object on which the eye rests some new manifestation of evil, to which, perhaps, the very powers that rule present themselves in the form so terribly described by Swinburne in those lines,

> "A flame that flies fast and is cruel,
> And his own hand heapeth the fuel
> Dead in the path of him pity
> And awake and aware of him fear."

That conception of the law that rules the world must be supplanted by that higher contribution of law and that higher conception of law which realizes that while "Law is a rule of conduct prescribed by a superior which the inferior is bound to obey," law in its highest form is the rule of love, the rule of a Father, and that we only rightly interpret law as we understand as the great Son did understand, that not even the sparrow falls to the ground without the Father's care.

The contribution of Christian law to the non-Christian world is the contribution of this new ideal, is the contribution of the thought that this love of God inhabits the world he made; that all life, with all its manifold expressions, with its tragedy, is yet the outworking, if we only learn to read it aright, of a Father's love, but that it will never be any more than a Father's will until every man who has learned the law of life knows himself.

My brethren of the bar, that glorious profession on which has been pronounced by so many honorable lips, such noble eulogisms, whether through the judicious

Hooker or any one of the hundreds whom you might name, you are indeed members of a most noble order. I am proud that I am associated with you. I am proud that you and I are not only lawyers, ministrants in the great temple of human justice, but that we are sons in a household where the will of the Father is the extreme law, and that as his own, the Father calls every one of us to devote those talents which human instruction, guidance, precept, and admonition have rendered acute and powerful, to devote those talents to a higher service.

The original idea, I think, both of Roman and English law, was with regard to advocating the very highest principles. You remember that the Roman jurisprudent could not originally receive any fee. And so he stood as the advocate because of his knowledge of the law, of those who were less blessed; and that is your privilege. More blessed you than those to whom you give. You the heirs of ages, you dowered with the knowledge that centuries of consideration have wrought out; you enjoying a liberty that does not have to be fettered in order to be preserved; you contribute to those who have not yet seen the beauty of life, to those that feel themselves the subjects only of evil fate, you go to proclaim that life may be ordered and yet free. For Jerusalem, which is above, which is the mother of us all, is free, and you, my brethren of the bar, you my brethren in the household of Christ, you are citizens of no mean city. You go inspired by a new patriotism that is more than local, the messengers of God to a race that has almost forgotten that there is a Father.

May I close by repeating a story that I have used elsewhere, and that has been so interesting to me that I am afraid I have rather a weakness for telling it; the story of a school boy who was the only son of his

father. His mother had died when he was very young, and he and his father were great chums. The father was totally blind, but he took very vital interest in his boy's sport and studies. The boy was at boarding school, and he was the crack baseball player of the school. This year there was to be a match between his school and another, and as he was the crack player, he was relied on to win the match. About a week before it was to be played a word came to the school that his father was dying. He hurried home and reached there only before the end came, and then came those sad days of waiting that we all know about, and then the funeral, and by the time the boy got back to the school again it was the day before the game. He was a popular boy, and everybody was very sorry for him; but, I suppose, just because they were boys and loved the school and loved baseball, the sorrow for that boy was mingled a great deal with regret that the match would, of course, be lost, because, of course, nobody thought he would play. What was their relief and surprise when he announced he certainly was going to play, and play he did. If he had played well before, no one had ever seen such playing as this boy did that day. Of course, the match was won. One of the masters went up to him and said: "How could you do it? How could you play so splendidly, and how could you play now?" I think there was a tremor in the boy's voice, and perhaps a tear in his eye, as he answered indignantly: "Why, don't you know I was playing for my father? It was the first time he ever saw me play ball."

O men! O men! to quote John Ruskin, "You go to church and repeat 'Our Father who art in heaven'; perhaps every day less and less believing it." You have not the boy's faith. You do not believe as you ought to believe that you have a Father who is watch-

ing you play the game, or you would not play quite on the level that you do. You and I, lawyers, yes, but more than that, sons of God. Will you play the game? (Applause.)

After informal discussion, the Conference adjourned.

BUSINESS MEN

SOME PRINCIPLES OF BUSINESS THAT HAVE APPLICATION TO THE MISSIONARY ENTERPRISE

D. CLEMENT CHASE

OPPORTUNITIES FOR BUSINESS MEN ON MISSION FIELDS

L. H. SEVERANCE

WHAT BUSINESS MEN ARE NOW DOING TO PROMOTE MISSIONS

WILLIAM JAY SCHIEFFELIN

THE NECESSITY OF AN ADEQUATE FINANCIAL BASIS FOR THE EVANGELIZATION OF THE WORLD

ALFRED E. MARLING

BUSINESS MEN'S CONFERENCE—The Foyer, Orchestra Hall

Wednesday, May 4, 1910, 3 p. m.

Committee on Arrangements

John R. Pepper, Memphis, *Chairman*
E. H. Haskell, Boston
Hanford Crawford, St. Louis
Wm. E. Sweet, Denver
W. B. Millar, New York
H. P. Crowell, Chicago

John R. Pepper, Memphis, Tennessee, Presiding

The Conference repeated the twenty-third Psalm, and prayer was offered by Mr. D. Clement Chase, of Omaha.

Chairman Pepper.—May I just say to you that I believe the genius of our Laymen's Movement is found in the twelfth chapter of First Corinthians, at the twenty-seventh verse, in which it says: "Now ye are the body of Christ and the members in particular." Do you know, there are a good many men who are not members in every particular? It has been found thus far that only about one-fourth are doing anything worth while. It is certainly our work to make every man a member in particular. I do not think our left arm was put on for ornament. It was put there to

be a member in particular for our body. And God has put us in the Church that we might be members in particular of the Church and perform a function, just as the members of the body do.

Our first speaker is to be Mr. D. Clement Chase, of Omaha, on the subject, "Some Principles of Business That Have Application to the Missionary Enterprise."

SOME PRINCIPLES OF BUSINESS THAT HAVE APPLICATION TO THE MISSIONARY ENTERPRISE

D. Clement Chase, Omaha

Mr. Chairman and Gentlemen: I have not prepared any set speech. I have trusted to myself to give to you a word or two exactly as I might in a meeting of our own Commercial Club in Omaha, when we are forwarding any good project. It seems to me that this topic, "Some Principles of Business That Have Application to the Missionary Enterprise," is one that suggests that there are not any principles of business but that would have application to the missionary enterprise, as we have more particularly discovered during the Campaign of the last four or five months. We have assembled all the different interests of God's church on earth. We have gathered together for the time being, the various plants and their subsidiary houses and agencies into one vast holding company. We have announced our purpose as to that company by offering the stock to the American people. And it has been subscribed for, not merely at par, which is to say last year's price, but double and treble and quadruple—four hundred cents on the dollar, and taken readily everywhere. So, if we have been so suc-

cessful in engineering a movement as vast as this, and interesting all the churches in it for merely an educational proposition, or as a spiritual uplift, it occurs to some of us to ask why could not this be perpetuated on a more solid and permanent foundation and carried to its full fruition in the organization of a great central committee, with some eminently qualified men as secretaries who would be the overseers for the whole country of all denominations to concentrate in forwarding the work of foreign missions.

I know that this is a pretty broad statement. I realize that there are those who will say: "This is all very well as a temporary expedient, but it would not work out in practise." I am not pleading for church unity. That is something for the doctors of divinity over in the other hall to attend to; but I am pleading for a greater exercise of business acumen by centralization, because in the modern business world we are working under the three C's—Co-operation, followed by Consolidation, and then a vast campaign of Conservation.

Now, we can apply each one of these modern business methods to the method of extending the gospel of Christ, if we see fit. Take this central body, and what shall be one of its first duties? To my mind, it should be just exactly what has occurred this past winter, one entirely of promotion, of advertising, in other words. As soon as a company is proposed in the business world, its promoters get busy and advertise and set forth its salient points, and that is a thing that has been done in the work of foreign missions, and done separately and individually, each church by itself, through its church periodicals or through its missionary journals. A much more effective campaign could be launched, were the secular press to be approached both on a paid basis, and on the basis in which they

have so kindly loaned their support in various cities throughout the country in helping to forward this Laymen's Missionary Movement of ours. Suppose, as one of the subsidiary committees of this great central committee, controlling the entire work of the Church, we were to have a committee on advertising, with a skilled, clever, newspaper man at the head of it, who knew how to get a whole lot out of the press, and the periodical publications of the country, without the expenditure of any considerable amount of money. And there are such men. When the commercial clubs have things to do they employ them; they have a clever way of getting thousands of words on the telegraph lines and hundreds of columns of voluntary information in the press if they only put the story attractively. Take, for instance, the story of Dr. Grenfell's work in Labrador. Is there a business man from one end of this country to the other that does not find himself quickly interested and vitally stirred when he reads the stories of that man's deprivations, that man's struggles, that man's successes along the coast of Labrador? And yet, you ask that same business man to read the same sort of missionary story handed to him in the shape of a tract, and he does not take kindly to it. Yet, there are hundreds of stories just as interesting, just as full of meat, just as full of the quality which appeals to the shrewd, wide-awake American citizen, as does that of Dr. Grenfell, in the pages of "The Spirit of Missions," or in any other of our missionary magazines. But they remain within those covers unopened, for the business man is not a reader to any considerable extent of such publications. So the suggestion might be made that our missionary stories—sugar-coated, if you will, and prepared for the consumption of the business man, be inserted by one process or another in the regular monthly maga-

zines and the daily press of the United States, wherever admission can be found for them. And I believe that they can be prepared in a form attractive enough to make them almost an object of consumption by those publications; and certainly if they are once received, once printed, once handsomely illustrated, they will be read from one end of the country to the other.

Now, to carry this further, why not have in every parish a man who makes it his business to see to the local papers? Most papers are very eager to print stories and information, if they are put to them in the proper form. They seldom refuse. Sometimes they blue-pencil it, as they have a perfect right to do. But if in every parish throughout the land there was some one man whose business it was to see that the papers from time to time were given information, not only about the work of the local church, but about the work in which the local church and its communicants were interested throughout the world, I think another step might be taken. In other words, I would make an argument for the lay secretary. I would have the rector and lay associate working hand in hand in every church; a young man, a paid man, if necessary, because if the proper man or woman is secured to assist in that work, a tremendous burden is at once lifted off the shoulders of the minister in charge, and a new opportunity given to him to reach out in many directions, not only to his congregation, but to the whole city. When we realize what one man can do, what one layman can do, as every one of you present has an instance in his mind in his own city, of what he or a friend of his was able to do when he laid his shoulders to the wheels of this Movement and started things going in his own town, and saw the thing rolling along of its own momentum after a while—you can see what value there would be in the permanent services of such

a layman. When it comes to the point that a layman finds himself so interested in this work that he goes to his business partners and says: "Gentlemen, I find I am giving a good deal of time to this sort of thing, and I fear you will be calling me down before long; I think it would be a pretty fair proposition if I were to give up my share of salary or emoluments for one year and devote myself to this work. I will even pay rent for the office which I have occupied in your establishment. I will even employ my own stenographer, because I wish to see this thing carried out to its full fruition." And, gentlemen, that is a concrete instance in the city of Chicago. When a layman can find himself so deeply interested in this work as to carry it along on such broad lines as that, I am sure that his effort, his self-devotion, his final accomplishments, his well-meted praise given by friends, will be emulated by others, and we will find ourselves giving more and more of our time to this work in each of our various cities and parishes. And so I am going to ask for the lay helper to each pastor. Let them go along as engineer and fireman; let them work together as captain and mate; let them go along as army officer and civilian clerk, side by side in the work of carrying forward the Church; and making a point whenever they can to get some sort of matter in the secular press and to see that more attention is given by the secular press to our work. Take, for instance, today's issue of the *Chicago News,* with a column given to a projected fight in San Francisco between two brutes, half a column given to a dog fight, and three inches given to this magnificent gathering of men from all parts of the United States. It is entirely disproportionate, not from the editorial point of view; the editor thinks the people want that sort of thing. I do not believe for one instant that the people do want that sort of thing.

(Applause.) I think it should be the duty of some one in each community to place himself in touch with the editor, or the managing editor, or the city editor, or whosoever business it is to conduct the policy of that paper, and to gently and firmly point out to him the fact that he is making a great mistake and missing a great opportunity.

And then, comes the last, conservation. As was stated by the first speaker at the Congress, Bishop Anderson, as much money has been wasted by not properly conserving our energies in the Church as has been raised during this entire propaganda. By massing our efforts under one concrete committee that could have the conduct of the affairs of the missionary societies of the different churches placed to a partial degree in its charge, there could be a saving here and a saving there, and a distribution of territory and a general effectiveness that would all be for the greatest good.

Let us go forward under the Church flag, because the Church flag, remember, is the one flag that is ever permitted to fly above the Stars and Stripes of the United States. That little triangular pennant, white with its cross of blue, flies at the masthead of every one of our battleships when service is held on board, whether the chaplain be Protestant or Catholic, or whether he be Episcopalian or Presbyterian. (Applause.)

Chairman Pepper.—We will now hear from Mr. L. H. Severance, of Cleveland, Ohio, on the topic, "Opportunities for Business Men on Mission Fields."

OPPORTUNITIES FOR BUSINESS MEN ON MISSION FIELDS

L. H. Severance, Cleveland, O.

Mr. Chairman: It is difficult to know just where to commence on this business, because it is just as much a business as any business you are conducting. The question is, how shall it be well done? I remember being up in North China, and I was told that there was a very large amount of cotton products in the shape of sheeting, and so forth, that was found to be unsalable. The trouble was that it was not quite satisfactory to the Chinese of Manchuria. It did not have just the right kind of printing upon it, the right kind of marks of the right size; and, therefore, the people did not care to buy it. Now, there are some things that the Chinese do want, and some things that they don't want; and we must learn some of these things from the Chinese, as well as all of these Oriental countries, if we are going to reach them properly with the gospel. Organization is what we are after.

They are ready to receive the gospel. During the Boxer troubles, they were all opposed to foreigners. In some parts of the country today there is opposition to foreigners. It is very difficult in some portions of the country for our missionaries to buy land for their increasing work, because of the spirit acquired from Japan, "China for the Chinese." The Japanese have a college in Shanghai, where two hundred and seventy men have been sent to study Chinese, in order that they may build up business with China. That is all right, if they take to them the right things. The Japanese are Buddhists, and we do not want to see the Buddhist religion projected in China any more than it is. It is in there too strongly now. They are Budd-

hists and Confucianists in China. But the Japanese are going in there; for instance, at Tientsin, three years ago, there were nearly six thousand in the city. It is said there are one hundred and fifty thousand Japanese in Korea today. They are covering that country, every town and large city, and away up into Manchuria itself. Now, I only speak of that to show you that from a business standpoint they are in there and they are after it.

Now, you business men here today, if you are going to propagate your business, how do you go about it? Why, you send out to see what the people want. I remember being in Rangoon, and I went up to the Y. W. C. A., and the lady who was in charge of it made this significant remark. She said: "I wish you would see if you could not get Mr. Rockefeller to equip our institution here with electricity." "Why," I said, "what do you want to do that for? You have all these Rangoon wells just above here and they are producing oil. And across the way you have got a refinery. What is the matter? Why don't you get these people to give the oil to you?" "We don't like that kind of oil. It is not good enough." "What kind of oil do you burn?" "Standard oil." There were oil wells right under their noses, and there was Standard oil out there in competition with goods produced right on the ground, yet those were not good enough for the people living there, and so it has to come from America. That is business. You wonder some times why Standard Oil is so successful. That is the reason. They furnish the people the best article they can. I am not advertising the Standard Oil business; the courts are doing that. (Laughter.) I am simply speaking of it as an illustration. And to my surprise, though they imported the drillers from this country over there, they could not make as good an oil as in

this country, and therefore they are burning oil that comes from America. It is the same through India. Of course, their product is sold; the poorer people, who do not care how much smoke there is in the lamp, burn it, because it is so very cheap. Now, what we should do as business men, I think, is to put business energy and enterprise into this. If we are going to do business out there on religious lines, let us apply our efforts just the same as if we were doing it along business lines.

The Korean churches have set their mark for a million souls this year in Korea, and the Christians are giving their day's work, so that there are some seventy thousand days already pledged for Christian work. At one little place where they have a little church that has four khan in it—a khan is a room eight feet square—and you take four rooms like that and put them together and that is a church. What did these people do?—these people who for two thousand five hundred years have been shut out from the light of the gospel. They said: "Our work will increase, and there will soon be more Christians here. Our church is not going to be big enough to hold them all. Let us build the church larger right away." That is good business. They built the church four times as large. They hadn't got the Christians; but they knew they were coming. That is modern enterprise. That sounds a little like Yankee enterprise, going after the thing and knowing that you are going to get it.

Now, all that world over there wants what? They want the gospel. The Buddhists want the gospel. The Confucianists want the gospel. And the man that is neither one thing nor the other wants the gospel, because he has in his heart just what you and I have, the knowledge that he has to face his Maker some day and give an account of the deeds done in the body.

He knows that just as well as you and I. He is seeking after it in his form of religion, as he has been brought up, and he blindly goes along and believes what his father and his grandfather and his ancestors from away on back through the centuries have been believing. He knows this, that he has got to live a pretty good life, and somehow or other he expects to get into the kingdom. As soon as the gospel is brought to him and he begins to feel it, what does he do? Why, he is another man entirely. It brings new life into him, and new blood into his heart.

Now, how are we going to go about it? Well, you know the missionaries are out there; we are all interested in them, more or less. But you want to get interested in them a great deal more, because they need your prayers; they need your sympathy; they need your co-operation; they need your help. What is the missionary? He is the leader. You and I have traveled over the Pennsylvania railroad a great many times, and you have seen the locomotives there when they come up to that great hill at Altoona, a train of cars with a locomotive in front and a little pusher behind, and you looked out of your window as you went past there, and you have seen that locomotive behind, pushing and puffing as hard as it could. You and I are the pushers. We are going to do our duty. We are just as important as the man out at the other end of the line, when you come to go up the hill, and it is a hill in that country at the present time. It is a steep hill, and we must be pushing constantly. Now, are we all going to push, and push hard? Now, is the golden opportunity. How? Why, the way is open everywhere.

These little riots that you have heard of down at Chang Sha; they are only a little bit of local trouble. There is no trouble eighteen or twenty miles below;

there is no trouble a little farther east. It is a little local trouble, due to the high price of rice. Somebody had cornered the rice market, and the poor Chinaman could not get what he wanted to for his money.

The gentry have a way sometimes of making favor with the people, and in Hankow I went into one place where the Chinamen, the gentry, as they call them there—they are the nobility of the country—were distributing rice at a little less price than it could be sold for in the regular stores. I saw a little girl come along, and she had her ticket to buy so much rice. The fellow very smoothly scooped out a little from the surface of it and so did not give full measure. I looked at him as sour as I could. I couldn't say anything, because he couldn't understand me; but he just filled that thing up full. Now, that is human nature amongst the Chinese, just as sometimes it is in America. You have seen such things occur in this country. The Chinaman is not any better than the rest of us. He needs the gospel just as badly as we do.

What is wanted is to send out more missionaries, to build better school buildings, than we have. We have got a list in our Presbyterian board of nearly six hundred and fifty-two thousand dollars' worth of property asked for by the missions. We have got to get it somehow, and bolster up these missionaries and increase their facilities for doing business, and send out more missionaries. Friends, if you want to do a good work, if you want to have your heart rejoice by being able to help these people into the kingdom, you want to help the missionaries, because they are your representatives and my representatives. And we have got to do it, or else they will fail.

Now is the opportunity, especially in China, where in 1917 they are supposed to have their system of education and be ready for their great national assembly

or congress. They are increasing their school system, and they have not school teachers unless they send over to Japan. And we must educate the Christian school teachers for the whole of China. China wants six million school teachers to teach eighty million children that need to be taught. You can't put one teacher over more than eighty pupils. She wants a million Christian school teachers. If you are going to evangelize China, here is the opportunity.

The best thing of it all is that we are beginning to get together over in China. We have union schools in Nanking, union schools at West Shantung, union schools at Canton, union schools in Peking, union schools in Szechuan. The work is going on rapidly. The different denominations are getting together out on the field. The only way in which this work can be done in the way it should be done as business men is to get the full support of all our Christian people in this country to send out more missionaries and build better buildings. The Chinese are just as much attracted to good school buildings as the young men in this country are to the great buildings to be found in our various schools and colleges here. (Applause.)

The Chairman.—We will now hear, "What Business Men Are Doing to Promote Missions," by Dr. William Jay Schieffelin, of New York.

WHAT BUSINESS MEN ARE NOW DOING TO PROMOTE MISSIONS

WILLIAM JAY SCHIEFFELIN, NEW YORK

Dr. William Jay Schieffelin.—Mr. Chairman and Gentlemen: A little pamphlet or leaflet, which we print, is called "The Standard Missionary Church." It

has the emblem of the Movement on it, a five-pointed star, and each point has a word in front of it: Pray, Plan, Serve, Give, Study. These five points are the ones I want to speak about this afternoon. At the top is placed the word Pray, and this whole Movement is an evidence of the efficacy of prayer, and that laymen believe in prayer.

Yesterday one of the clergy of my church told me of an incident that happened only a few days ago, which illustrates that a good many men are not accustomed to pray. He said a decent young fellow came to him to be married, and they arranged to have the wedding ceremony, and the young man said: "Shall we kneel down before the ceremony begins?" The clergyman answered: "Why, yes, it would be very appropriate before taking this step in your life that you should offer a prayer." The young man looked bashful, and he said: "Well, how long shall we kneel?" "Well, that depends on how long you pray." The young man looked more puzzled, and said: "If we kneel while I count twenty, would that do?" (Laughter.) Now, it is pretty sad, but I am afraid it is more or less characteristic that a good many men in our day are not in the habit of praying, largely because they are sincere, and they do not know about it, and they have not been brought up to pray.

It was my great privilege to be at that first meeting when the Laymen's Missionary Movement was established, and when it was resolved that it should be started. It was a prayer meeting. It was called at the suggestion of Mr. John B. Sleman, Jr., of Washington, and the call was signed by Mr. Mornay Williams. There were about sixty-five men attending. It was at an hour which was not convenient for many business men, three in the afternoon. It was on a very stormy week day. It was snowing and sleeting,

and the streets were like sheets of ice; and yet these sixty-five men came together, men belonging to all the different communions in New York, and stayed from a quarter after three until half-past ten at night. It was a prayer meeting practically all the time, and yet, the interest did not lag. I doubt if any of the men there were thinking of what denomination any of the others belonged to. The whole thing was on such a high plane, and showed so large a faith, that when at the end the resolution was put to start the Laymen's Missionary Movement, it was unanimously adopted. I feel sure that every man there believed that the thing was destined to succeed, because it had been started in this way, and because there was this fellowship of prayer back of it.

The executive committee of seventeen members, which meets once a month during the eight months of the year, and has members on it from Washington, Baltimore, Toronto, and Boston, has rarely had more than two absentees at its meetings. It meets at four o'clock in the afternoon, and stays in session till ten or eleven at night. The meetings of that committee are always begun with a long prayer service, from twenty minutes to forty-five minutes. It is on that account, first and foremost, that the Movement has been so successful. Because, if a man is honest, and if he prays for a thing, it is because he cares about it. If a man gets down on his knees and earnestly prays, he finds that the thing for which he prays becomes the program which he works by. He gets up and if he has prayed that it be made first that he should seek first the kingdom of God, he will see to it that it is first, and that other engagements, and other dates are made second. That has been the experience of the members of the executive committee of the Laymen's Missionary Movement. That properly should be men-

tioned first, and emphasized first, in speaking about what business men are now doing to promote missions.

The second point of the star on the left has Study. We heard this morning from Dr. S. B. Capen how the pamphlets and books which have been gathered by our committee on literature are being taken. I think nearly eight hundred and fifty thousand are now in the hands of men, and are being read. And I can speak personally of the intense interest. I know of nothing which will grip men like this real interest in missions. Nineteen years ago, when I was married, we decided we would read together. My wife suggested that we should read the lives of the missionaries, and we began with "The Personal Life of David Livingstone." We went on to the lives of Hannington, of John G. Paton, of Mackay of Uganda, and others. When one becomes acquainted with what these men have lived, and what they have done, one cannot help being heart and soul enlisted in this cause. It is a matter of growth, as I can testify, and it is a most engrossing subject.

The third point is to Plan, and the men who are working at the Campaign, the members of the co-operating committees, the members of the follow-up committees in the different States are planning in many cases most wisely to make permanent the results of this campaign. In New York we had a co-operating committee of one hundred members, and an executive committee of fourteen members. The Hippodrome meeting in New York was worked up in six weeks—and was the most remarkable meeting, we are told, that has ever been held in New York. The superintendent of the Hippodrome that afternoon came to me and said, "Do you know how many men were in that meeting?" I said, "A great many thousand." He said, "There were nearly six thousand men. You had

eleven hundred on the stage alone." He added: "Not only was it wonderful numerically, but we have never had such a meeting here of any character. They must have been picked men." They were picked men, because they all came as delegates from the churches, and many of them were delegates at the convention. We had 3,350 delegates. He said: "I watched them carefully as they came in, and they were an unusual crowd of men." The impression that that meeting made has not been lost. In the first place, the publicity that it gave was of great value, the heart that it put into the clergy of the city, and the impetus that it gave to the Church, and the way a large number of the more important of the churches have taken hold of it, is a proof of the grip this Movement has taken on New York City. We had only last week a meeting of workers to report results, and a number of the larger churches have already attained to the goal that has been set. You will remember that the goal was an 80 per cent. increase of what Greater New York had given the year before. I jotted down what was done. Agitation, advertising, organizing, getting of speakers. Then the every-member canvass, and the supper, and having a definite goal, and urging the weekly offering system. You are all of you familiar with the plan as given in "The Standard Missionary Church."

The third point of the star is the word Give. At Duluth one of the wittiest speakers said: "We have often heard that money talks." He said: "My experience is that it does, but it always says 'Goodbye.'" I want to point out that while the money side, the giving side is of immense importance as far as the men of the Church and the business men are concerned, and that there is nothing new about it, that all we have said about the women doing the larger share in this work, ought not to make us forget that for a

hundred years the men have from time to time given with the greatest liberality; I mean individual men. The point now is that in getting money, we should get every man who calls himself a Christian to take his part in the matter. And, as one speaker said, the point is, not how much you are giving; the question is: How much have you left? There is the old story of the merchant in Calcutta, who, approached by one of the secretaries of the great British missionary societies, was asked that he help the work. He drew a check for £50, and handed it to him, and at that moment a cablegram was brought in. He read it, and looked very troubled, and said: "This cablegram tells me that one of my ships was wrecked, and the cargo has been lost. It makes a very large difference in my affairs; I will have to write you another check." The secretary understood perfectly, and handed back the check for £50. The checkbook was still open, and the merchant wrote him another check and handed it to him. He read it with amazement. It was a check for £200. He said: "Haven't you made a mistake?" He said: "No, I haven't made a mistake." And then, with tears in his eyes, he said: "That cablegram was a message from my Father in Heaven." It read: "Lay not up for yourself treasures upon earth." (Applause.)

I was speaking with a missionary from China, yesterday, who said they had some noble examples of business men in China. He said: "We need more of those men in the country, the old-time business men with high standards of honor, men who are not there to exploit the Chinese, but trade fairly, and with benefit to both sides. Many of the large corporations are trying to get concessions for railroads, and for mines, and are sending out agents who are more characterized by shrewdness, and you may say slickness, than

by a desire to play fair." He said: "We have got to get a public sentiment among our business men and our corporations that we shall have a higher standard of commercial morality, like the old-time merchants who went out to China."

The fourth point of the star is the word Serve, and under Giving I might have said that the most effective and the most telling way to give, of course, is to give ourselves. I am an Episcopalian, and we have the prayer in our morning service, in which we pray that we may give ourselves to His service. We all say Amen to that. I wonder how many of us really take in what it means.

Some five weeks ago I met a layman, a surgeon, about whom I had heard that he is the most skillful surgeon in all Japan, and I was very much interested to meet him. He has the St. Luke's Hospital in Tokyo, and I asked him how his hospital, which is a missionary hospital, was supported. He said: "It costs $23,000 a year to run it, and the board allows me a certain amount, and I get a certain number of subscriptions. But for the past four years I have been fortunate enough, by my outside practise, to give in something over $9,000 a year, which goes toward the support of the work." I was very much surprised, and afterwards at the Board of Missions I asked more about the details. They said: "Yes, that man has a wife and two children. He is living on the missionary stipend of $1,675 a year, and he has not only by his skill been able, during the last few years, to give over $9,000, but during the last four years it has amounted to over $10,000 a year, all of which is turned over to the mission. His reputation is so great that the members of the nobility and the travelers who pass through Japan, if they need surgical treatment, always try to have the operations performed by him." I met

him a few days later and expressed my admiration for what he was doing, and he looked at me in great surprise, saying: "I have a brother up the Yangtze river. He is devoting his whole time to the mission. He is not so placed that he can have patients who are rich. Why should I do anything different from that?" (Applause.) When a man has given up himself to the service, the question is, why should he do differently? I told this incident to a business friend of mine, and he said: "Great Scott, if I lived on the nine thousand a year and gave the $1,675, I would think I was doing blamed well." (Laughter.)

I wish to point out that under the head of Serve, probably a majority of the directors of missions, the members of the boards of missions, have been and are now business men, who give up their time and their best thought to it without stint, and are glad to do it. So there is nothing unique or extraordinary about men serving in the work of promoting the cause of missions.

In regard to serving, I want also to allude to the service that is being done by the laymen in the cause of Church unity. It seems easier for laymen to get together than for the clergy. I do not know whether there is professional shyness or what there is about it, or whether the theological education emphasizes the barriers which some of us think rather insignificant, anyway. The public opinion among the laymen is strong for Church union, and an illustration of that was shown a short time ago in New York when one of our leading laymen gave $10,000 to start a foundation on Christian unity, to have an expert study made of the question, to see whether really it was not a practical and scientific thing to work for and to have.

And, last of all, I want to point out how a contribution has been made by the interpretation of texts dif-

fering somewhat from the clergy's interpretations, under the head of what they call exegesis. One of the laymen in New York has pointed out that the commandment, "Thou shalt love thy neighbor as thyself," was not Christ's commandment. It was merely an answer that Christ gave when he was asked: "What is the law?" The great command of the law is: "Thou shalt love the Lord, thy God, with all thy heart, and thy neighbor as thyself." He says there is a little selfishness in that commandment. The great command is the "new commandment give I unto you." "Love one another, even as I have loved you." It is a self-forgetting, self-sacrificing love we ought to have for our brothers. And it is a very significant thing. The same man said that the usual interpretation of "Am I my brother's keeper?" is not correct. A keeper is a man who puts under restraint. "But I am my brother's brother, and I ought to love him and give him a helping hand, and do all I can for him." The third interpretation is of the promise which has been emphasized in every place. I had not heard it before until a layman gave it. It is the promise, "Lo, I am with you alway." He pointed out that the text that just precedes it, "Go ye and make disciples of all nations," is coupled with it, and if we do not carry out the command, we have ample explanation for the obvious absence of Christ from our hearts and from many of our churches. And then we must remember, when we are speaking about Christian unity, what the prayer of our Lord was, and how present conditions are confirming precisely the reason of that prayer.

Sir Andrew Fraser, the lieutenant-governor of Bengal, said that one of the Indian princes of the highest rank had said to him: "I am not kept back from accepting Christianity by the sight of so-called Christians living bestial lives. I see plenty of orthodox

Hindus living equally bestial lives. But what makes me hesitate is the sight of earnest Christian men, whom I know to be sincere, but who do not seem to be able to agree among themselves as to what is Christianity." Now, our Lord prayed "that they may all be one that the world may believe that thou didst send me." (Applause.)

Chairman Pepper.—We are now to hear as our last speaker from our gracious Chairman of the Congress on the subject, "The Necessity of an Adequate Financial Basis for the Evangelization of the World."

THE NECESSITY OF AN ADEQUATE FINANCIAL BASIS FOR THE EVANGELIZATION OF THE WORLD

Alfred E. Marling, New York

I wonder if there is anybody in this room that would have said there is a smack of commercialism and the counting room about this business? Are we getting off the track? Is the kingdom of God dependent upon advertising and publicity and those other things with which we have so much to do in our daily lives? And the superficial observer would say this is no way to promote the kingdom of God, that we must not bring in business principles and methods to the extension of the kingdom. Why not? Who is afraid of the commercializing of the evangelization of the world provided it is in the hands of Christian men? It could be done otherwise, merely giving the money and pushing the enterprise from a publicity standpoint, as if we were selling goods. We could do it in that way. And it would be a shame to the Christian Church if we should ever neglect our duties as members of Christ's kingdom and place them in the hands of those

who are not of that kingdom. So the mere mention of the danger disarms us of any possible danger.

Now, take this topic that I have got, "The Necessity of an Adequate Financial Basis for the Evangelization of the World." Why is there any necessity for it? First, because of the utter inadequacy of the existing methods. I think it is pitiable, as we read the reports and history of the various mission boards of our divided church of how poverty and inadequacy of funds and of men prevent the pushing of this thing; it makes any man who has got any decent, red, Christian blood in him ashamed of himself and his fellow Christians. No doubt we have been playing with this problem. We have not put our best business energy into it. We have not begun to give in any real sacrificing way. We business men, I am talking about, now. There are others who have made the sacrifices, but the average business man has not yet gripped this thing. I say one of the first reasons is the utter inadequacy of the past methods.

And secondly, the size of this problem. Most of us are accustomed to large enterprises. They do not faze us. The more I have looked into this matter of foreign missions, the deeper has become my conviction that this enterprise calls for greater mental capacity and administrative and executive ability than any other business that I know anything at all about, and I make no exceptions.

And, in the third place, not only the size of the problem, but the complexity of the problem is one of the reasons why we must have a proper financial basis to operate on. What is the size of the missionary problem, anyway, translated into very simple terms? It is to get men and women in sufficient numbers to go to the foreign fields and learn the language and get the attitude of mind of various peoples, and then translate

the gospel of Jesus Christ into terms which they can understand. That calls for pretty good mental capacity. It means, as Mr. J. Campbell White showed last night, the equipping these people intellectually and educationally for a larger and a fuller life. In the next place it means to bring to these suffering and troubled souls healing of the body and of the mind and of the heart which comes through a knowledge of the Lord Jesus Christ. I was astonished a few months ago, when I attended the Student Volunteer Convention in Rochester, which was my first attendance at any of these conventions, to have placed in my hands a four-page printed paper, merely stating in clear terms the needs of the different missionary boards for different kinds of help. All these missionary boards are calling for a whole lot of men that I never thought of in connection with the foreign missionary enterprise; physicians, mechanical engineers, sanitary engineers, architects—a whole lot of people. I tell you the complexity of this problem is great.

Another reason why we must have a proper financial basis for this whole enterprise is its extreme urgency. It is true, as that sign says in the Auditorium, that "This is the only generation we can reach." But we can reach it, and we can reach it now; but there is no assurance that we can reach it tomorrow.

And as business men, because of the utter failure of the past methods, because of the immense size of this problem, because of its complexity, and because of its urgency, I say, let us rise up and really do something for the extension of God's kingdom throughout the world. (Applause.) Somebody once said, "Who is my nearest neighbor?" Doctor Babcock used to say, "My nearest neighbor is my neediest neighbor," and under that head it is the last man we can reach. (Applause.)

Mr. D. Clement Chase.—I offer the following resolution:

Whereas, the work accomplished through the Laymen's Missionary Movement and the results attained have shown the enormous advantage to be had by the co-operation of the different communions of America, therefore, be it

Resolved, That it is the sense of the Business Men's Conference of the Men's National Missionary Congress, that the organization of the Laymen's Missionary Movement should be continued.

Resolved, That we hereby recommend to the Men's National Missionary Congress the taking of such steps as shall accomplish a standing committee.

I offer this as a motion.

The motion was duly seconded, and unanimously adopted.

Whereupon, the Conference adjourned.

BROTHERHOODS

THE SCOPE AND SIGNIFICANCE OF THE BROTHERHOOD MOVEMENT

CHARLES S. HOLT

THE BEST PROVED METHODS OF DEVELOPING LAY LEADERS IN THE CHURCH

F. W. PARKER

THE BROTHERHOOD AND VOLUNTEER PREACHING

THE REVEREND H. L. WILLETT

THE BROTHERHOOD TASK IN AMERICA

THE REVEREND IRA LANDRITH

WILL THE BROTHERHOODS BACK UP A MISSIONARY POLICY FOR THE EVANGELIZATION OF THE WORLD IN THIS GENERATION? BY WHAT METHODS?

FRANK DYER

BROTHERHOOD CONFERENCE—Association Building

Wednesday, May 4, 1910, 3 p. m.

Committee on Arrangements.

Robert Gardiner, Chairman, Boston
Charles S. Holt, Chicago
Thomas Lippy, Seattle
F. W. Parker, Chicago
R. A. Long, Kansas City
H. Walton Mitchell, Pittsburg
Frank Dyer, Chicago

Edward H. Bonsall, Philadelphia, Presiding

The meeting was opened with prayer.

Chairman Bonsall.—Brethren, we have met this afternoon as representatives of the various Brotherhoods, to confer on some questions that will be helpful to us, not only in our work as Brotherhood men, but as members of the Church, and to consider ways in which we can be helpful in working for the extension of Christ's Kingdom. The first topic will be presented to us by Mr. Charles S. Holt, of Chicago.

THE SCOPE AND SIGNIFICANCE OF THE BROTHERHOOD MOVEMENT.

Charles S. Holt, Chicago

Mr. Chairman and Brethren: The Scope and Sig-

nificance of the Brotherhood Movement are the two words to which I am to speak; and I do not know but that we can get at them as quickly as in any other way by a sort of analysis, not quite a scriptural exegesis, but a description of the terms we are employing in the Brotherhood Movement.

The word Movement in itself implies some degree of magnitude. We do not speak of movement which is merely sporadic or scattered. The Brotherhood Movement, if it is anything, is contrasted with stagnation, with that deadly paralysis and indifference which have been and still are, to a large extent, the sorrow and the curse of much of our Church life; whether it results from absorption in other things, the commercial spirit, the spirit of pleasure, the absence of a sense of responsibility or that unhappy vicariousness to which Dr. E. Y. Mullins made allusion this morning, which leads so many men to do their religion by proxy. A movement also implies a contrast with mere obstruction. I am very glad that this Brotherhood Movement is not antagonistic to anything. Those things are necessary, but unless the Brotherhood has some affirmative, constructive word, it has no place in the religious representation of our time, and a movement is contrasted in our thought with an effort, a push or a pull, an artificial stimulus. If there is anything that has impressed me and more than anything else drawn me into an interest in the Brotherhood work, it is the evidence that I think I have observed of this spontaneity.

One thing that impressed me more than anything else is the pathetic eagerness of men to be about something in their Church life and for Jesus Christ.

A movement is also contrasted with motions. The last thing that any Brotherhood has a right to do is simply to go through motions or to conduct itself as a

machine. If there is machinery at all, it must be, as the prophet saw in his vision, a spirit within the wheel, and the spirit is the important thing and the wheel is merely the incident. And then, I suppose, all of us will recognize that a movement, if it is a true movement, is contrasted with a spasm or an impulse or anything merely instantaneous. And in this connection I am made to think of the River Glorious, that flows from day to day. We shall not have a true movement until we get something that is starting here as a course and a progress beyond us. And then, perhaps, we may think, as I always think, of this word movement, of the military significance of the term. A military movement implies that it is headed for somewhere. It may be true, as in the current slang of the day, that we don't know quite where we are going, but we are on the way, and more and more our goal will define itself. Our ultimate goal is already defined; the winning of the world, especially the men of the world, and loyalty to Jesus Christ and his Church. And the military simile also reminds us that a military movement carries various parts of the army around by different paths to the same objective, and the movement in which we are all engaged does not take us all along the same paths, but carries us, if we are true to our leaders, to the same goal. Then the military movement suggests co-operation between divided parts of the military force; and nothing is more true and characteristic of our Brotherhood Movement than that co-operation is its very life. Co-operation is of the essence of a military movement. And finally the idea of a movement suggests to us that all these varied paths and all these co-operative forces are co-ordinate, and in this movement, under a divine leadership.

Now, let us look at the other term, and see what that

gets us. Brotherhood, first of all, that defines the movement as masculine; and, I suppose, in this city, at the close of this series of Laymen's Missionary Conventions, it is unnecessary to emphasize either the uniqueness or the value of the arousing and the awakening of the interest of men in the work of Jesus Christ and his Church.

The Brotherhood Movement rests upon the new realization by men of the responsibility for the work of the Church. The Church needs men and men need the Church. Brotherhood does not discriminate between laymen and clergy. It emphasizes the value of the laity in service, if not in official station. Some of our Brotherhoods have been very careful, in their literature, to attempt no distinction between laymen and ministers, but have rejoiced in the thought that we are in this movement, neither as laymen nor as ministers, but simply as men. The Brotherhood Movement is, by implication, if not expressed, religious. You can find plenty of other kinds of Brotherhoods. I remember I was interested at one time in the history of the growth of the Raphaelite Brotherhood. I remember reading in the papers, not long ago, of the Brotherhood of Bartenders and Bung-Starters. (Laughter.) Well, it all turns on the question, what is your bond of union? What binds you in your Brotherhood? That word means something, or means worse than nothing.

This Brotherhood Movement means a movement that rests upon, not only men's relations to each other, but upon the entire relations of the Father, the Fatherhood of God. Our true Brotherhood attains its highest goal and complete justification only by our attachment to the common point in the Fatherhood of God. (Applause.)

So our Brotherhood Movement is neither sociologi-

cal nor ethical, neither doctrinal nor theological, but simply, primarily, it emphasizes the great facts of eternal destiny, of sin, of forgiveness, of the love of our Elder Brother, revealing the greater love of our Father. Brotherhood implies broad lines. I need not dwell upon that. You can not think of a Brotherhood that is worthy of the name, that consists only of the two boys that happen to be born into one family on earth. There can not be any Brotherhood that will not reach out and extend itself. Now, if what I have said in any sense accurately gives the scope of the Brotherhood Movement, doesn't it also mark the significance of it—a force which is active, which is constructive, which is spontaneous, which is spiritual, which is continuous, which is definite in aim, flexible in method, co-operative in its relations between the various parts, and loyal to a higher divine guidance; such a power, laying hold on men, as men, on the basis that they are brothers, because God is their Father, recognizing the highest and deepest motives and making their appeal to them, bringing Christ into life and taking the life into captivity for Christ, and operating, not only in harmony with the Church, but vital as a part of the Church, which is Christ's object, his manifestation to the world. When has such a force been known since the Apostolic days, and who can measure its power and significance? (Applause.)

Chairman Bonsall.—Gentlemen, we will now take up the second topic, "The Best Proved Methods of Developing Lay Leaders in the Church." The topic will be opened by the Hon. F. W. Parker, of Chicago.

THE BEST PROVED METHODS OF DEVELOPING LAY LEADERS IN THE CHURCH

Hon. F. W. Parker, Chicago

Brethren: One of the ways to develop lay leaders is to give them something to do, and one of the greatest things they can have to do at the present time is to interest themselves in missionary work. The term "Layman," I take it, is indicative and exclusive. It means a man who doesn't preach. It means a man who does not do something somebody else does. I suppose a layman is a man, from another point of view, who does not make his living in any way out of religious or like enterprises or activities. In other words, a layman is a man who has his own, private, separate scheme of activity, but is supposed to belong, or in some manner to be affiliated with, the religious organization to which his name is attached.

Now, the best rules by which we may procure lay leaders. I do not know just what the writer of that question meant, but I suppose he meant this: how to get leading laymen to become lay leaders. (Laughter.) In other words, we don't have so much difficulty with laymen until we get to the man who is the leading layman, and he is a hard man to handle in the Church, but he is the man we need in the Church. In other words, then, the lay leader is the leading layman who can be induced, in the Church, to put forth for the interests of the Church the same kind of activities or put them forth in the same way that he has put them forth in his private business, to make him a leading layman or a lay leader. He becomes one or the other. That is exactly what we want. The difficulty with our churches is the lack of such men, and how do we get them through the activities of the Church? What is the

basis by which you get that kind of a man? I don't know just what the process is, how you handle this matter in the other churches, but in the Baptist I am familiar with it. We come in on Sunday morning and the pastor is prepared to give the right hand of fellowship to such men as are to be received. Suppose we are standing up in front of an audience like this and the leading laymen are there. One is a great engineer who builds bridges and railroads, and all that sort of thing, or another is a great architect, another a great lawyer, another an eminent physician with a great international reputation. He is the man you want to make the lay leader, and he is standing in front of the pastor, ready to have him extend the right hand of fellowship, and the pastor extends it to him and says something to him before the audience which has a tendency to make him an active member of that church, and whether he has come into the church by letter or has been received by baptism, of course he is moved and stirred. Now, what is the next thing? Someone tells him they would like to make him a trustee of the church. He knows there are men now in the church to serve as trustees, and he doesn't see much in it to administer a little piece of church property; and there is another suggestion perhaps that he might be a deacon. He says there are enough good members to fill the board of deacons; another says to him, "Teach the Bible class"—there is only one in the school which perhaps he can teach, but he can not teach anyway, because he has not been educated to teach. He is only a layman. What are you going to give that man to do? The result is you don't give him anything to do, but you proceed to do him by getting money out of him for anything and everything, and that is the end of his religious activity. There is nothing in the Church, as at present organized, to give em-

ployment to any considerable number of men along such lines; and that is where we fall down, and pretty soon a man is out of the Church, out of it practically. I have no statistics to support this statement, but my own experience in three or four Baptist churches, where I have had occasion to move around, has led me to the conclusion that if you can bring back into relations with the local church all the men in any community who are fairly successful, and were once also active in church work, you would have an active church that would revolutionize any ordinary community. That seems to me to be the great problem. There are plenty of women's organizations, and they do their work splendidly, and we do but imitate them, but we haven't yet succeeded. A men's organization in a church that simply gives itself up to banquets is worse than nothing. It is not only the worst form of Brotherhood, but it is a vicious institution, in my opinion, a brotherhood that exists simply for the purpose of hearing some professional entertainer or having an occasional dinner or meeting, because there is no other place to go, and does not amount to anything, but on the contrary is worse than nothing. My thought is this, and that is what we have been trying to work out in the Baptist Brotherhood: You have got to give a man's job to every man in the Church if you want to revive the Church. (Applause.) I mean a job in the Church big enough for the biggest man. There are plenty jobs for the little men, but for the average big man that is going to be a leader, you must give him something to do that is big enough to inspire him and big enough to inspire the strongest energies in his whole character. You have got to have a job for every man. You must not try to make a man do some particular thing, because you say you want a leader; if you want a leader, you want a follower, and it will not

do to ask a man to come into the Brotherhood and find that the Brotherhood has but one occupation, but one place, but one energy, but one undertaking. The stream of a man's life does not flow in a single channel, if he is of much size or consequence; he widens and broadens and gets to the sea through a great many channels. Here is one man interested in foreign missions; you ought to give him something to do. Here is another man interested in social settlement work; you ought to give him something to do. Here is another man interested in colleges; you ought to give him something to do. Give all of them something to do, in the Church, not out. There is the difficulty in our churches. Leading laymen are leading somebody outside of the Church, not in the Church.

Let your Brotherhood give to every man a task big enough for him and give it to him in the Church. And one thing more he has got to have is the inspiration of a wide association. It takes an awful big man to get down into one dark little contracted locality and work there on one little simple thing in a little community without any associations or affiliations anywhere else. If we can have such a Brotherhood as I am talking about in every church in this land, and if I can know that fact and I can know that you, wherever you come from, are working along the same lines, in whatever denomination, and if I know that the Brotherhood is working for these missions in China and the other fields, I will get the inspiration without which no great movement can go forward; and if you can thus link together a vast network of Brotherhoods, we can begin to make Christianity a significant thing in this community. (Applause.)

A Delegate.—Three or four years ago, in Grand Rapids, Michigan, there was a Methodist Brotherhood.

A man came out of that Brotherhood one day, and he laid his hand upon a man in the street. He was a hard, wicked man of the world; he induced that man to join that Brotherhood. They asked that man to take immediate charge of clearing away a debt that they had incurred in beautifying a room. He took it; he accomplished it. They gave him work from time to time which he did to the best of his ability. The last year they elected that one-time wicked, cold, Christian-hating man of the world one of their brethren. Last week they elected that same man as their delegate to the National Missionary Congress at Chicago. If you want lay leaders to come out of your Brotherhood into the Church, recognize their merits; give them all the work that they are fitted to do; recognize their fitness to do it. I believe also that this Brotherhood of ours has something more before it than the giving of banquets, the saving of souls for Jesus Christ. (Applause.) I am the man that was saved three years ago by a Brotherhood man. (Applause.)

Chairman Bonsall.—The next topic will now be presented by Rev. Herbert L. Willett, of Chicago.

THE BROTHERHOOD AND VOLUNTEER PREACHING

The Reverend H. L. Willett, Chicago

Mr. Chairman and Gentlemen: The process of God's work in getting the world adjusted to himself, seems to be the process of having the Word made flesh. It has always been by the slow and laborious and unpromising method of speech that God has done his work in the world. We are never quite patient enough to believe that that is the easiest and best way.

We would like firey and erruptive and revolutionary and catastrophic ways of getting the thing done. God has never done that way. He has just made himself flesh, and then spoken through the human voice. Elijah had to learn that lesson by peremptory and disciplinary methods of experience. It was not by the thunder nor the earthquake, nor the storm, but by the still small voice that God wrought. We are told in God's Word that it was not by the flash of the sword but the dropping of the Word that men were to be saved. And, when John the Baptist came and man said to him, "Are you the great prophet that should come; are you he that should revolutionize the world?" He said, "No, I am a voice—just a voice." And Paul said that when, in the wisdom of God, the world, by its wisdom, knew not God, it was God's good pleasure, by the process of the state called preaching—that is, just the human voice, just talking, to save those who could believe.

The danger of the ministry is that it talks too much; that it is likely to waste itself in the expression, over and over again, of the things which it believes at first, but which it is in great danger of failing to believe after a while, because it talks about it too much. There is nothing more deadly, as you all know, if you know anything about psychology, than the constant repetition of a truth. The danger, on the other hand, with the layman, is that he has emotion, some conviction, but he does not say anything about it, and does not work at it. If the two things could be combined so the minister might have a chance to make himself active and the layman might have a chance to put his emotions and convictions, first of all, into words, and then follow them with the activity of his life, we should have a greater result, as it seems to me.

The Church of Jesus Christ has always made use of

lay ministers. The prophets were laymen, every one of them. The professional prophets were the ones who made the most trouble in ancient Israel. It was the lay ministers who went forth to discount the need of the professional preaching of the day, and who made the kingdom of God come. The disciples of Jesus Christ were all laymen, and the great preachers of the Apostolic Church were all laymen, and the great preachers of the Middle Ages were laymen, and many of the best preachers at the present time are lay preachers. I should like to say about lay preaching, that there is nothing I should regret more than to see men unprepared for the ministry attempting to preach, that is to hold pastorates and to do the work of the ministers; but I do believe there is wonderful work for the laymen in the telling of the message, in putting the personal experience of his own active and concrete expression before other men. Nothing has fascinated me more than watching the members of certain Christian organizations, people around us at the present time, who seem to have revived the ability to tell religious experiences of yesterday and this morning and this afternoon, in the office, in the store, in the street, wherever it happened, and to feel that the thing works, and to know that religion is actually functioning in their own lives, and we must feel that that is the most wonderful power that the religion of Jesus Christ has in this world today, and the laymen have the ability to do that. (Applause.)

After all, the business of the laymen or the minister, is simply to put his religious experience into the flaming passion of great convictions; and the difference between preaching and giving an oration or making an address, or making any other kind of a speech, is the religious passion that lies behind it. If you have a man who has the passion of righteousness, the passion of

the kingdom of God in his soul, that man is prepared to preach, and he has got the message to preach, and he ought to be preaching for his own sake, and for the sake of the kingdom of God. And think what it means for a layman who has none of the credentials of the seminaries, and who is not capacitated for the work of the minister, and who does not propose to do that work, for him to stand out as an exponent and defender of the Christian faith as an oracle of God. That kind of a man carries conviction in his words, because men say, "That is not his business. It is the work of the minister." Here is a man who does it because of the love of the thing in his heart. He is like Jeremiah of the Old Testament. "I will not do it any more; it gets me into all kinds of trouble, because I tried it twice." He said, "I tried it twice and the word of the Lord was like a fire in my bones, and I could not keep quiet," and like Elijah, woe was unto him if he did not preach the Gospel. He could not help it. And that it seems to me was the great work of the Pentecost, the Book of Job and the Old Testament. "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." That is what an old man does, thinking over the experiences of the past. "And your young men shall see visions." That is all the young men can do, because they have no experience to think over. "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

In the Old Testament, prophesy was a sporadic function. Here was a man and yonder was a man speaking of the kingdom of God. The Apostle says, "The new ages are upon us; there shall be no dumb tongues in the church." It is the business of the layman, not of the pastor alone; it is the professional

man, the lawyer and the physician, the banker and the teacher in the classroom, wherever they meet the people of their profession, to testify, to bear witness to this great function of righteousness, to this love of God in the soul of man; and when that is done, as I think it is being done through our Brotherhoods today, deputations going out, groups of men going out to bear witness to all these things, we are reviving the passion of preaching in a new and marvelous way.

The other day in my own Church we came to consider the fact that in the missionary work we were doing, seven of the churches of the city had not responded. We decided that we would send deputations of our laymen to the churches to speak to them. We could have sent preachers with more or less success, but we thought we would try the laymen, and in my own church I looked over the list of men whom I thought were interested in missionary work, and I took counsel with the leader of my group of strong and business-like laymen. I said, "Will you select a group of laymen to go to that church?" To my astonishment he picked out only one man of those I had selected. The rest were men who had never spoken in prayer meeting, never had done any work in the church. I went to them and I said to each one of them, "Will you go on a deputation to that church?" Every one of them said they would. I don't know what they are going to do; I don't know what kind of an experience they will tell or what the result would be, but the mere psychology of that happy and earnest response to my request was the evolution of an unused power for good in the Church of Christ. (Applause.)

Chairman Bonsall.—The next topic, "The Brotherhood Task in America," will be opened by Dr. Ira Landrith, of Nashville.

THE BROTHERHOOD TASK IN AMERICA

THE REVEREND IRA LANDRITH, NASHVILLE

The Brotherhood task is not exclusively the task of the Laymen's Missionary Movement. It is that plus; but it is all of that; and the Laymen's Missionary Movement, so far as it relates to the local church, ought to be taken hold of by the Brotherhood as one of the activities of the local Brotherhood, and worked out. That will have to be done; otherwise there will be a duplication or a spasm—duplication of agencies or a spasmodic existence of one or the other. The task of pointing men along all lines of religious experience and activity is the tremendous task of the Brotherhood in America. If it were true that any one line of religious development would develop a man along all lines, perhaps we could say that missionary activity will do it more nearly than any other one. But it will not do it by itself, for a dozen reasons. It may develop a few men, but there are plenty of men whom it will not reach, and we want to reach these wider circles. There is the tremendous task of Bible study. There is the great task of evangelization. Men lead men to the devil, and they will lead them back to Christ if they are going to get back. So at home and abroad, in the neighborhood, in home missions, in the local missions, everywhere there is the splendid task of evangelization. And then there is the great task of giving which the Brotherhood has only just begun to touch, getting men to give systematically, proportionately and intelligently, as men would do if they had more encouragement, and the Brotherhood can give it to them. I would not say that the Brotherhood is narrow in its activity, but there is the wider work of the Brotherhood to use every man in

the particular line in which he is especially efficient. As long as men are the voters in this land the Brotherhood has got to have something to do directly or indirectly with the splendid task of good citizenship.

Then there is the task of the Brotherhood in the home. A man ought to be the head of his own house, whether he is or not; he ought to insist upon it; and he has got to convert his home into a place of worship, and the Brotherhood, better than anything else in America, can revive the decadent family altar. And then the Brotherhood in America has the splendid task of the development of the boys.

A Delegate.—I just want to add one thing: "Expression deepens impression." A man was asked at one of our preliminary meetings to speak, and he got up and said he proposed to talk only two minutes. When he concluded he said he would give the next year $25 to foreign missions. The next time he talked about four minutes, and he wound up by saying that he would give $50 to foreign missions.

Chairman Bonsall.—The concluding topic is, "Will the Brotherhoods Back up a Missionary Policy for the Evangelization of the World in this Generation? By what methods?"

This topic was to have been opened by John B. Sleman, Jr., Washington, D. C., from whose initative this Laymen's Missionary Movement has come. Unfortunately he was not able to be here today. Mr. Frank Dyer, of Chicago, the secretary of the Congregational Brotherhood, will open this topic.

WILL THE BROTHERHOODS BACK UP A MISSIONARY POLICY FOR THE EVANGELIZATION OF THE WORLD IN THIS GENERATION? BY WHAT METHODS?

FRANK DYER, CHICAGO

Mr. Chairman and Brothers: Mr. Sleman writes that at the last moment he finds it is one of the deepest disappointments of his life that he is unable to be here at this First National Congress of the Laymen's Missionary Movement. I know of no man in the nation who could have given us a better presentation of this theme than Mr. Sleman.

I am sure, as Brotherhood men, you will answer this question in the affirmative, "Will the Brotherhoods Back up a Missionary Policy for the Evangelization of the World in this Generation? By What Methods?" The question was phrased in that way in order that you might give the affirmative answer yourselves rather than have others give it for you. Every topic that has been discussed here has been related to the great theme of the evangelization of the world. I suppose the question will turn upon the great question, How will the Brotherhoods back up an adequate policy for the evangelization of the world? In the first place I do not think they can do their best by each denomination setting in motion another lay movement within the church, within each denomination as a competitor of the Brotherhood movement. By that I mean I do not think it can be best done, if, after you have established a national Brotherhood in your denomination, you shall then start a national Laymen's Missionary Movement in your denomination. Some denomina-

tions have proceeded along those dual lines, but in the denomination I represent we have deliberately and unitedly faced that question, and we have determined that if we are to have a Brotherhood, including the masculine life in our churches, that to the Brotherhood must be assigned that task that properly belongs to the men of the churches, and we must not allow any other agency to take hold of the missionary business of the Church. If we create another denominational Movement to take care of the missionary propaganda, how can we expect that our Brotherhood will get under that propaganda? So we have deliberately, in our propaganda, provided a way in which each local Brotherhood, each city Brotherhood, each State Brotherhood, and each national Brotherhood shall be efficient if it chooses to be in the evangelization of the world.

For instance, in our Brotherhood it is recommended that each local Brotherhood shall have a missionary department, headed by a strong missionary enthusiast who believes in the proposition, one who will put forth his best efforts to unite the men of the congregation in the business of making Christ known throughout the whole world. And in each city where the denominations are united in the city Brotherhood, there can be a department of missions, headed by a man who is thoroughly alive to the situation, who believes in uniting up the brotherhoods in all of the churches in the great missionary campaign. In this city, for instance, the Congregationalists have a campaign this year to raise $100,000 for missions at home and abroad. The man who has been chosen to head that campaign is the president of the city Brotherhood of our denomination. The seventy men who are on that Committee of Seventy for that $100,000 fund are men who have been chosen through the agency of the city Brotherhood, to

represent the city Brotherhood in that campaign. And then, in each one of our State organizations there is the Department of Missions, headed by a president, whose business it is to see to it, as far as he can that the men of his State are linked up to the Movement. Then we found, at our last national convention in Minneapolis, last October, that it was possible to create a missionary department of the brotherhoods, headed by a president, associating with him a strong group of men who believed in the missionary propaganda, and all our seven missionary societies for our foreign work, and home work were happy to unite on the brotherhood as the agency through which that appeal shall be made this year to the churches of this country. So our campaign for $2,000,000 for missions this year is voiced through our National Brotherhood. In this way the Brotherhood is properly linked up with the great national propaganda. It seems to me that all of the Brotherhoods, if they are willing to be taken seriously, must find a way whereby actually the missionary life of the Church can express itself through them. I do not know of a single Brotherhood man who is related to our national Brotherhood, who fails to see the significance of the missionary propaganda, or who thinks the Brotherhoods cannot be related to the missionary propaganda; but occasionally, in local churches, there are men who think, if men are given anything serious to do, they will be scared away. There are men in the local Brotherhoods who think they must bring the standard of achievements down to the man who has the least aspiration, the least desire, and they conduct their local work on the plan of doing the things that the man who has the least interest will approve, rather than moving up to the things that the man who has the most interest will approve.

This is a practical question, and I am wondering if

we cannot voice in some practical way our belief this afternoon in this matter of the relation of the whole Brotherhood movement to the evangelization of the world in this generation. I wish, if Dr. Ira Landrith knows of any way whereby we can do that, that he would put it into words for us, so that we, representing the Brotherhood movement of the world, this afternoon may give expression to that idea. I think we, as a sectional conference of the Laymen's National Missionary Congress here, should show that we are eager to be put on record to this effect.

Wherever I have gone in connection with this Movement—and it was my privilege to go to the Pacific coast for six weeks—I have seen that there were many delegates of St. Andrew in many of the meetings, men who, in the Episcopal Church, had been drawn together in service, and they were the men who were every ready to represent that great movement. Mr. Lippy, representing the Methodist Brotherhood here today, was the chairman of the committee in Seattle arranging for the missionary convention there. In Seattle they had to provide, at the banquet for two thousand men, and there wasn't a caterer there who would undertake the job. Mr. W. H. Lewis, a contractor, and a Brotherhood man, decided that, for once, he would turn caterer, and they put that banquet through in fifty minutes for two thousand men, and we went on with our meeting.

The Laymen's Missionary Movement ought to know by this time that the Brotherhood men are actively interested in the missions, and we are not to be called into question any more at that point. They must take it for granted; and I think that we can say to our constituents, through this representative meeting, there is no greater opportunity for the masculine life of our churches today than this great opportunity to make

our Lord and Savior known throughout the world in this generation. (Applause.)

A Delegate.—My brotherhood is made up of the men of my church. When we came to inaugurate the Laymen's Movement we never believed that we could use anything else but the Brotherhood that was organized. The men were ready, and so we sent them out in a house to house visit. Our Brotherhood is organized for service, and we naturally sent the men out on this work. We not only started them out, but opened the campaign in a house to house movement, in soliciting people to give for this work; and I found it opened the door for using my men, two by two, on a still hunt for men. I tell them, now that they have started out to tell folks to subscribe for missions, that I expect them to select their own streets, or sections, and give two, three, or four, or six hours a week, to hunting for men; to bring them into the church, to bring them to Christ, to invite them into our Bible class, and this is a part of the follow up work.

Mr. Frank Dyer.—In the last week of March it was my business to attend a Brotherhood meeting, and the program was made up of laymen. In this particular Brotherhood there was not a college graduate, and only four men who had finished high school, and yet I want to say to you that I have been in meetings of ministers that were not half as interesting as that program given by laymen entirely. The result is that those men are now giving double, some of them three times as much as they ever gave before for missionary work, and they are doing it intelligently; they know where they are giving, and they could not pass over a Brotherhood collection without the pastor knowing why the missionary collection was not taken.

Dr. Ira Landrith.—I should like to read this resolution and move its adoption.

"Resolved, That we, the members of the Brotherhood Conference of the Men's National Missionary Congress hereby express it as our conviction that the national and local organizations of the Church, and inter-denominational Brotherhoods, will cheerfully and efficiently co-operate with the Laymen's Missionary Movement, and that they may be trusted to do their full share to make permanent and effective the intelligent, enthusiastic and practical program of this Congress."

The resolution was duly seconded and unanimously adopted.

After the benediction by Dr. Ira Landrith, the Conference adjourned.

EDITORS

IS THE DENOMINATIONAL MISSIONARY PERIODICAL THE MOST ECONOMICAL AND EFFECTIVE METHOD OF DISSEMINATING MISSIONARY NEWS?

H. C. HERRING

THE GROWING DEMAND FOR AND USE OF MISSIONARY NEWS BY THE SECULAR PRESS

H. J. SMITH

ARE OUR RELIGIOUS JOURNALS MEETING THE PRESENT MISSIONARY OPPORTUNITY?

C. J. MUSSER

HOW PROVIDE MISSIONARY NEWS COMMENSURATE WITH THE AWAKENINGS ABROAD AND THE UPRISING AT HOME?

NOLAN R. BEST

EDITORS' CONFERENCE.—Blackstone Hotel

May 4, 3 p. m.

Committee on Arrangements

Dr. Howard B. Grose, New York
John W. Wood, New York
Dr. J. M. Buckley, New York
Nolan R. Best, Chicago
J. A. Macdonald, LL.D., Toronto

Howard B. Grose, New York, Presiding

Chairman Grose.—I am going to ask you to consider the second topic at the beginning of our conference, "The Growing Demand for and Use of Missionary News by the Secular Press." I am very glad to say that Mr. H. J. Smith, managing editor of one of the great newspapers of Chicago has consented to come in. He said he wouldn't talk to us upon this topic, but would be glad to have us interview him about it. Mr. Smith, we would be glad to hear from you.

Mr. H. J. Smith.—I would like to say that speech-making is not my department. I am here rather in response to a subpoena, as it were. The first question I find is, Is there a demand for and use of missionary news by the secular press? I might say in answer to that, there is no question but there is a demand for such news by any reputable portion of the secular

press. There are several kinds of newspapers; the kind which I represent may be said to have a demand for any news which will educate man and make for the progress of mankind in general. The criticism might be made in a great many cases that sensational news is given more prominence than any other kind of news. While this is often the case, as a general average it will be found that the better class of news is given more prominence. The papers welcome missionary news not entirely because it is religious news; they are not religious papers, and don't pretend to be religious papers, but wish to obtain every bit of information of current events. They are delighted to publish missionary news because they realize that missions are the highest form of altruism, and there is no newspaper worthy of the name which will not encourage altruism.

A Delegate.—What kind of missionary news will a great paper like yours print?

Mr. Smith.—That leads to the question, what is news? It seems to me that news is a description of any occurrence which is informing, enlightening, or important to those persons who are within the range of the influence of that newspaper. Theoretically, news printed should be of equal interest to all persons within that radius; but since it is impossible to present news of interest to all, the greater part of the news that is printed is of interest only to a number. It seems to me, therefore, that any missionary news, which is unquestionably of interest to all, would be in demand. And if for a greater part of the time missionary news is of interest to a number it would be desirable.

A Delegate.—When you speak of missionary news that is of interest to a certain constituency, now you don't limit that news to an occurrence within the

limits of the boundary, the geographical boundary, of the constituency?

Mr. Smith.—Certainly not.

A Delegate.—So if the news that came from India, China, or Japan that had a vital human interest in it, what would you say ought to be vital to a certain number within that radius.

Mr. Smith.—That is the very point. The thing to be borne in mind is that news which interests all is good news. Now the voracious reader of a newspaper is either the busy man, the girl, and the boy, say from fifteen to twenty years; these people we regard as the really eager readers of the newspaper, that is, the readers of their class of matter. Now if a missionary item is clear when it is read by a person of that sort, it is a success. If it bores that person, it is not a success from a news standpoint. The question is, how to present the vital facts of your missionary enterprise so clearly that it will attract the attention of the exceedingly difficult person to interest. That I think is where a great deal of missionary publicity fails because in the minds of the average careless youngster he presupposes that unless he can get away from a missionary address he is liable to be bored. He shouldn't be certainly.

Chairman Grose.—Would it interest those readers if you told very briefly of an excursion which an American missionary might attempt to make beyond the borders of Tibet, that the British Government wouldn't let go in because they didn't care to send enough soldiers to guard him, and he might lose his life. Would that sort of story be of interest to the daily papers?

Mr. Smith.—It certainly would. I don't want to be misunderstood as making an argument in favor of the sensational in this or any other thing. The one point

is that it is simply useless to present matter that is not read. It is not a question of circulation, but it is a question of getting a hearing.

A Delegate.—Could you judge matter just by what you think is the extent of its interest?

Mr. Smith.—We judge by the question of wider interest. On Sunday I heard a missionary address in a church in Evanston. I think some were a little disappointed when they found out it was a missionary who was addressing them; they expected one of their pastors to speak. The missionary hadn't got half a dozen sentences out before the house was absolutely still because he had not attempted to speak in the abstract. At the start he hadn't started off with the word "I," describing how he sailed from America, and so on, but instead he led directly to those poor people in India, and he told of the needs of those people, just the same as the people on our own West Side in Chicago; he had not advanced more than two minutes before every person in the audience was interested in the sufferings of those people in India. And it seems to me that that is the same manner in which the newspapers would handle your stuff.

A Delegate.—Did your paper report that speech?

Mr. Smith.—No, it did not, for the reason that the matter as reported in the newspaper would be dead and dull. The reason why it was effective is in the manner rather than the matter also from the fact of the gentleman's personality, that was a fact well recognized. And the matter probably had been published a thousand times. What made that speech effective was that the gentleman was absolutely sincere, that he was perfectly simple and that his speech was so shaped that it was effective.

A Delegate.—Now, for instance, in reporting this Congress now in session, your headlines would be

"Laymen's Missionary Movement," or something of that character. Do you think the Cincinnati *Enquirer*, for instance, would do that, if at all, or mention it as a mere pasing incident?

Mr. Smith.—I am not responsible for the Cincinnati *Inquirer*. The point you raise is very well taken. The great curse of the newspaper from our standpoint is that the man responsible for this work has his matter made into absolutely poor matter by some careless reporter. I wish I could take more time to describe to you the struggle which is constantly waged against our own men.

A Delegate.—I am interested in the attitude of the newspaper in regard to this Movement, and I would like to ask the speaker what he would think of perhaps a little more of the altruistic idea, whether some daily newspaper would desire to take the attitude of the opposite side, would be willing even, perhaps, to sacrifice? Now we often go to a newspaper and ask them for a little space for matters on this or that and they say, "I am not printing a newspaper for fun, but for the dollar." Now what would be your idea of a paper taking a little of the other side, having regard for the other side, the altruistic?

Mr. Smith.—The dollar question is one that is very frequently brought up, but I think it will be found that the high-grade newspaper—I am not speaking for any other—while they realize that the dollar is essential to their existence, they will not place the dollar against every other consideration. I might say that kind of journalism I am familiar with has very often sacrificed many thousands of dollars in order to be on the right side. They might, it is true, have never been asked to print a piece of news, to make one piece of news greater than the other in the interest of any advertiser, but while no orders exist on the subject the

understanding is that what is in the people's interest is to receive weight. Does that answer your question, sir?

A Delegate.—Yes, in a way. The point I had in mind was, we are all here in sympathy no doubt, with this society—I am not going to ask a foreign paper to take sides in that way. Will they support or print that which is best, and which ought to be best for the whole world?

Mr. Smith.—Well, I can merely repeat what I said before. The one kind of journalism which I have had experience with aims to do that kind of thing. Of course, there does exist a certain newspaper tendency—quite a large tendency—to make prominent the matter which it is felt will attract the attention, and it is very very difficult for newspaper men to take something which seems to them uninteresting and put it ahead of something interesting. But I believe there is such a desire, and that the sensation mongers are passing and that the newspaper men are becoming, so to speak, more respectable.

A Delegate.—Before you pass from that, the gentleman spoke of news which is of interest to all. I wonder how far that could be carried. The daily papers of course all publish a great deal of news of which none of us ever see more than the headlines. That is the case with the papers in St. Louis, I don't know how it is in Chicago. They are published on the principle there are a great many things people are interested in. Now as publisher and editor of a newspaper, I put in a great many things I am sure would not interest a great many of our readers but interest some. I wonder why the daily papers don't go on the same principle, give a little more space to religious questions on the ground that it is news most vital to a

large number of the readers, even though all of them are not.

Chairman Grose.—I understand this speaker qualified that statement by saying if it didn't interest them it must be interesting to a considerable number.

Mr. Smith.—Perhaps not even that much. I come now to question four, "Would you welcome regular news items from a missionary publicity bureau?" We certainly would welcome such news items. I only make the practical suggestion that if such a bureau is established it ought to work in close co-operation with the Associated Press as the best distributing medium there is.

Chairman Grose.—On that point I would like to say I am afraid I shouldn't have much hope if a bureau had to work simply through the Associated Press. Wouldn't this be true: mightn't your paper take from New York, if there was such a bureau, carefully prepared missionary matter from which you would select those things that you think fitting for your paper?

Mr. Smith.—I didn't mean that the bureau should make the Associated Press the sole medium. I merely mentioned that that whoever manages that bureau should establish relations with the Associated Press by which he can use it when he wishes.

Chairman Grose.—I recognize that. I just want to get your opinion as to the point some may raise, that if this news were carefully and vitally prepared would the editors welcome it?

Mr. Smith.—Yes, they would.

A Delegate.—Does it not depend on the matter, and the way in which it comes?

Mr. Smith.—Yes, it does depend on the matter and the way it comes, and in the manner in which it is

forwarded. If a paper receives a thick envelope of matter, and tears off the envelope, and if the first item in the package is one that is interesting he will probably print that item, but it is very doubtful if a man who has other problems on his mind will go through twenty pages to find an interesting item.

The next question is, "Would missionary articles of general interest find a place in your columns?" If I understand that correctly it defines missionary articles from missionary news. Namely, articles in the way of discussion.

Chairman Grose.—No, merely as to length; any item which sets up a column or less?

Mr. Smith.—The attempt would have to be made to gage that matter with regard to its news value, altruistic value, and if it was worth a column in our estimation we would give it a column.

A Delegate.—Wouldn't you rather give a column of descriptive matter than editorial?

Mr. Smith.—We have some departments devoted to discussions which would apply to this case.

A Delegate.—I wanted to establish the general idea whether such matter if prepared properly would find a welcome. Suppose the matter is prepared as an editorial, would the newspaper allow that to go in editorially?

Mr. Smith.—You are referring to us alone or newspapers in general?

A Delegate.—Papers like yours.

Mr. Smith.—In some of the papers they will publish an article as an editorial in the afternoon if it meets their approval. In other offices they insist upon the editorial page being written by their own men, and they would publish that matter as a communication article with the signature of the writer. Some papers

decline to have their opinions voiced by any but themselves.

A Delegate.—I notice that the press is giving a very small space to this Congress and the Laymen's Convention. On what ground do you explain that?

Mr. Smith.—What is that?

A Delegate.—The *Daily News* printed last night something, but I didn't find much of this missionary meeting in its columns.

Mr. Smith.—Did you see the first page of the *News* last night?

A Delegate.—Yes.

Mr. Smith.—I think there is about a column, and I think there is another column to-night. That constitutes one column, then—let us see, there are 17 columns devoted to the news, that takes one column from the seventeen, and the rest of the affairs of Chicago and the rest of the world were covered in sixteen. Does that seem disproportionate?

A Delegate.—It seems to me that the *News* has not given as much space to this as it usually does to matters of importance. I am greatly disappointed with the *Record-Herald.* The *Inter-Ocean* had the best report of any paper this morning.

Chairman Grose.—Except the *Tribune.*

Mr. Smith.—We are never afraid of criticism.

A Delegate.—I am not criticising, what I want to know and believe is this, you give what you think will interest your readers, I think that is what you are giving.

Mr. Smith.—Yes, that certainly is the truth.

Chairman Grose.—Isn't this true, Mr. Smith? You are an evening paper, and isn't it true that the evening papers which are published in the afternoon and evening print a number of sheets of interest that is

covered by the morning papers and never give the same amount of space covered in that way in the morning papers, isn't that a factor?

Mr. Smith.—That enters into it but I wouldn't advance that as an excuse. If there is a criticism that the *News* has disappointed on the matter I would be glad to hear it. I am after suggestions. Nobody has said anything of the kind, and if he can give me a suggestion frankly, I want to hear it. And if the Missionary Congress is wholly considered, and they do not think we are treating it fairly we will make an effort to treat it fairly.

A Delegate.—You have a page for instance—in every daily paper—given to sporting news, and you don't seem to give a page to religious matter, social welfare, etc.; wouldn't it be possible to have a page devoted to religious and social welfare topics, give it every day, so people interested in it could turn right to it the same as the sportsman does?

Mr. Smith.—That wouldn't be a bad idea; simply remains to work it out. There is an answer to that about the sporting page. There are thousands of people who read the sporting page and read nothing about philanthropy. On the other hand, thousands read philanthrophy and also read the sporting page. I guarantee that nearly every gentleman here reads the baseball reports and reads the prize fight reports. I wish there could be a page for philanthropy, and so on. I have never heard it suggested before and know of no reason why it shouldn't be considered.

Chairman Grose.—I am sure we will all agree we are under obligations to Mr. Smith, taking this time out of an afternoon paper's busy day to come in and give us these points. I only wanted him in order to get the daily newspaper men to show the attitude of the best class of papers toward our missionary news

and without it we should be in the dark as to what to do and what could be done. I thank you very much, Mr. Smith.

Chairman Grose.—I have invited Dr. J. A. MacDonald of the *Toronto Globe* to speak on the subject which Mr. H. J. Smith presented to us. We would like to know what the attitude of the Canadian papers is toward missionary news if offered in reading form.

Dr. J. A. Macdonald.—Interesting, sympathetic. The great trouble is it is difficult for us to get it when it is not ancient history. My present complaint of the secretary is that he doesn't know an item of news. It is a sort of wandering up and down all the time. They don't have any interest in it until it is three days old, and it is of no interest to the daily newspaper unless it is news. I send my men every afternoon to get the news, and they never have anything new. I know quite well there is news in the letters that they get from China, and from Formosa, if it is only new. That is one thing.

And the other thing is the great difficulty of a secular newspaper in getting men who can write the stuff as interesting as they can sports. The next thing about religious news, missionary news; it should be interesting, but it must be reliable, for it will never find space in the daily newspapers unless it is interesting. Now we cannot get men from universities and schools who can write items of missionary news to make it alive, or make it as interesting as an item of sports. If it could, then it would go just as quickly as anything else, but I say about the Canadian newspapers that of late, largely as a result of this Movement, among the laity, the news of the missions is paid for.

The last thing my editor said was for me to arrange to be sure to arrange with a newspaper man of Chi-

cago to send 2,000 words a day of this Congress. That would not have been done a few years ago. It is not because I have arranged it at all, but that is regarded as news now, and we have nobody in the convention. It is not more interesting to you than it is over there. But we sent the *Globe* 2,000 words today. The main thing is to make missionary news more interesting. That is the way to do it. Then there will be space to publish those things.

A Delegate.—Now as to the interest of the news, would the news of Sunday-schools be welcomed in your paper, or of the churches? What kind of sermons would you put in your paper?

Dr. Macdonald.—Most of the sermons I have listened to make very poor copy. But you can't tell what is interesting until you hear it. If you have got the right stuff make it interesting, and fairly reliable, but make it interesting—the stuff itself is all right; but the thing is to have a human interest in it.

Chairman Grose.—The next subject to be discussed is "Is the Denominational Missionary Periodical the Most Economical and Effective Method of Disseminating Missionary News?" by Dr. H. C. Herring, of the Congregational Home Missionary Society.

IS THE DENOMINATIONAL MISSIONARY PERIODICAL THE MOST ECONOMICAL AND EFFECTIVE METHOD OF DISSEMINATING MISSIONARY NEWS?

H. C. Herring, New York

Gentlemen: In the first place, it seems to me that the word "denominational" raises the query upon an aspect of the question which does not permit of a query.

Is the missionary periodical the way to do the work effectively and economically? What are the contrasted methods? What are the possible alternatives to this question? I have heard it suggested that missionary information should be presented denominationally through the denominational press. This would necessarily take one of two forms. There is the publication of the news concerning missions as related to that denominational life. in a supplement to the regular periodicals, or regular space taken week after week, supplemented by occasional items to give some larger view of certain aspects or a proposition.

The supplement feature would lack the dignity which the presentation of any high cause ought to have. The supplement is a supplement and is always bound to be so regarded. Therefore, I should say that is not a desirable alternative.

Now as to regular space in the denominational periodical, I don't know how it would be regarded by the editors of the denominational periodicals, for it appears to me there would be a destruction of unity. Would they be willing to destroy the unity of their papers by inserting a considerable number of pages, week by week, of matter which applies only in a very general way to the main scope of their paper? That is the other end of the case.

The missionary cause is being absolutely divorced from all matters of ecclesiastical polity, in the main from all matters of theological doctrine, from all matters of current events, and the presentation of the missionary cause in the regular periodical of the denominations would be bringing together elements with which it has no concern. If the missionary news is presented through the general press it puts it in the light of a subsidiary and incidental thing; it is not flying under its own flag or standing on its own feet,

but put in as a department of a periodical whose name and general nature is quite of another concern. I do not think on that ground it is for us to consider the presentation of missionary news that way.

Then you may also ask whether it might be possible to just abandon the missionary periodical and go out in the broad field of the monthly periodical. We would naturally incur a deficit, without carrying the missionary periodical, not getting the matter into the religious press, not getting the matter into the daily press.

A few magazines like "The Missionary Review World," which are exceedingly general in their scope, have a place of usefulness; it still remains that the backbone of the missionary presentation of the missionary has got to be from the point of view of effectiveness. The question of economy is a thing you can't discuss outside the question of effectiveness. I dismiss it with that word.

Absolutely the way to do it is to amalgamate, and present denominational missions as a whole in a single magazine.

A Delegate.—It seems to me in this business the combined missionary organ is absolutely essential and it is bound to be effective, and in time it is sure to be economically effective. We are discovering in our denominational bodies that one periodical of this sort is sweeping the field, and it is the most effectively edited, most beautifully printed, proving to be the most popular periodical we are having in the denomination.

With regard to missionary periodicals as competitors with denominational weeklies, I am frank to say that I think there is more or less truth in the statement that they are competitors.

The missionary article which is interesting and re-

liable and timely is just as valuable to a religious weekly as it is to Dr. Macdonald's *Globe*. We find it exceedingly difficult to get that kind of an article. There is an abundance of material. I believe that if the religious newspaper and the denominational weekly should be made a most tremendous medium for the dissemination of missionary news.

Chairman Grose.—Now we have another topic to consider, and that is,

ARE OUR RELIGIOUS JOURNALS MEETING THE PRESENT MISSIONARY OPPORTUNITY?

C. J. Musser, Philadelphia

Mr. Chairman: The religious press reminds me of what the Vice-President of the United States said on a similar occasion last week, that he "felt like a medium pressed for time." I am going to talk from my own standpoint, I am the editor of the *Reformed Church Messenger*. It is owned by the Reformed Church, and it is not run for entertainment, and it ought to be interesting; it is not run to make money, it never did and never will. We champion foreign missions because this is one thing by which and through which we can produce that kind of Christian men and women that will be worth something in the family, in the Church, and worth something for every cause. We get news from the secretary of the foreign mission board all the time. Now there is a whole lot of material we leave to the monthly organ; that is for educational purposes. Our purpose is to move to action.

We are now trying with you to take our share of the world. We have a big proposition up before the Re-

formed Church people, and we want to divide that great big work, and through this Laymen's Missionary to carry it out carefully. We want to present that proposition in a live way and to 300,000 communicant members, and 200,000 Sunday-school children, and to band all that body together in support of that one great work. Now that is the thing we have in mind, and that is the thing we are working out and we should succeed, and we are not afraid of our monthly journal.

I think sometimes the complaint is made when you come to your monthly journal, if you have a live denominational paper, that you have all read just the things which come through your denominational church paper.

Now then, here is another last point. Through your denominational paper you can create sentiment, you can swing your church into line with others and you can make your proposition in foreign missions vital because you are connected in foreign mission work with all the rest of the churches.

Chairman Grose.—Our last topic is:

HOW PROVIDE MISSIONARY NEWS COMMENSURATE WITH THE AWAKENINGS ABROAD AND THE UPRISINGS AT HOME?

NOLAN R. BEST, CHICAGO

Mr. Chairman: The one terrific difficulty in the matter of collecting news is the financial straits that all of us are in. It costs to get news, as the daily papers know, and when the telegraph tolls confront you, not to speak of the cable tolls, you don't get news, that is all. The only way to run a newspaper is to use the

telegraph and cable. Most of us are afraid to run our expense accounts up that way.

There has been a great deal said about a religious associated press, for missionary news and other news. It looks as though it ought to be practical.

Then, of course, there is this difficulty getting the news, and getting people who know human interest.

An intimate personal friend was over in the Holy Land last year, and he fell in with a missionary who told him the most thrilling stories that he ever heard from a missionary, and he said to him, "Write that out, and the *Interior* will print it." It came addressed to my friend, and he brought it over to me, and he said, "It was a splendid story the man told me, but it is no good now," and threw it in the waste basket. The man didn't know how to write it.

The only way to get news is to send a man into the field. Creelman's stories of the Adana massacre were printed some time ago. The missionaries over there said they were surprised; didn't know that Creelman could do the thing. They said he told the truth this time. Those were splendid stories, and great magazine stuff. But it took a trained newspaper man to do it.

Then, again, the men who can write the thing are always the busy men.

A man who was sent to work among fifteen thousand Chinese students in Tokyo after the Russo-Japanese war, was a splendid kind of fellow, and could have written a magnificent article, but I guess he doesn't have the time. He has never written about it. I don't know anybody else who could do it.

There has been a remarkable revival in China, where it is said the greatest number of converts were brought into the Christian Church, since the massacre; there

is a man on the field who can report it, and we are going to have it in the *Interior* shortly.

I think I can make a fair showing of missionary editorials in the *Interior,* but the *Interior* can't have a missionary editorial every week, because we have got to talk about some other things. For that reason there ought to be missionary magazines, to give exclusive attention to it.

There is one page of our paper we don't control; the women run that. But, generally speaking, we keep our own news control, and we must keep in the most cordial relations with the mission boards and use the material they send. But long letters of a man traveling "steen" miles one day and so many the next, are not missionary news. But something has got to be done to make missionary news out of it.

Chairman Grose.—Do you think it would be advisable to have the Laymen's Missionary Movement appoint and maintain an editorial secretary, selected for his superior ability in the work, to gather from the missionary fields the world around, missionary information, syndicate it, and send it to the religious press as news items, put it in the best possible form in which it could be practically sent, by men whose mission it would be to do that work? In your opinion, would it be advisable to select a mission secretary for that work?

Mr. Nolan R. Best.—If this is done, let us take some fellow out of the daily press to do it.

The simple fact of the matter is you can't expect the daily press to print matter because it is given to them as news; they print news, and news is not the thing that happens every day, but happens once in a while.

If we enjoy ourselves together, in a perfectly respectable, commonplace way, that makes no news; if we would get into a fight, that is news, because it is

not expected we will fight. The thing a man says on an average does not make news, he has got to say something fresh, and striking, and then that makes news. We criticize the daily press wrongly. A man can preach a very good sermon, without any excuse for printing it in the paper, and anybody who wants his stuff printed from the pulpit has got to strike and make thunder.

If we are going to do this thing at all, let us find a man who knows news, something new, something out of the ordinary. Let us find a man who will furnish the missionary press with something right now, something up-to-date, something that shows up and includes human life, and they will take it from you.

A Delegate.—Would you print syndicate matter?

Mr. Best.—No, I wouldn't, but I will go over it and revise it to suit myself.

A Delegate.—I think I rather like the idea of syndicating the news, and I think it could be of valuable service to us.

Mr. N. R. Best.—I move that it be laid before the Laymen's Missionary Movement, with the provision that a daily newspaper man be invited to take the job.

Chairman Grose.—I suppose you will modify that motion to state, no man who had not been thoroughly trained in the daily newspaper work. Is it seconded?

A Delegate.—It is seconded.

Chairman Grose.—As I say, it is purely in the air; I am not authorized to speak for the Movement. I wanted to get your expressions, whether you would favor such an idea, if they saw fit to take it up. If you had seen the latest *Men and Missions,* and the kind of missionary news in there, that would best indicate what they would have in mind if they went into it. It would mean the establishment of a publicity bureau to gather news from all over the world, so

that every denominational newspaper would have matter to print of broad general interest. This question, you all admit, is a matter of furnishing you with the kind of matter you want. I know how hard it is for them to do it. The question is to help them in it, and they will help you present matters of missions where it is wanted.

A Delegate.—Is it your idea that this matter would be furnished after the manner of Associated Press matter?

Chairman Grose.—I fancy so far as this man was concerned they would expect him to furnish to the religious press what they wanted..

A Delegate.—I know the Cincinnati *Enquirer* would buy any material they could use. They could use a great deal, but find it difficult to get readable stories, and I don't see how this can be worked out. I have tried to get close to missionary boards, and I have tried to talk to a conspicuous man, some I think are prominent in the broad fields of missionary success, and my experience has been very unpleasant.

A Delegate.—We want a man of a personality who would write over his name, and write stuff that would go to all, straight matter, which is more or less used. He should enlist writers who will write over their names for different papers, to get it different individually, and make it lively. The difficulty we find in supplying matter for the papers is that it is machine-made. I don't believe that the *Interior,* the *Standard,* the *Advance,* and other papers, should take matter that is all alike; they want something that has got a new story to it, and as fresh, bright and sketchy as possible.

A Delegate.—The idea is, you want a man from the general press, who knows news.

Chairman Grose.—The question is, whether we fa-

vor suggesting the general idea of a publicity man to the Laymen's Movement, if they find it practical to carry out. The original motion was that the man must have a training equivalent to that of the daily newspaper man.

The motion was carried.

Whereupon the Conference adjourned.

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DELEGATES BY STATES

State	No.	State	No.
Alabama	17	New Hampshire	7
Arizona	1	New Jersey	20
Arkansas	11	New Mexico	4
California	24	New York	210
Colorado	20	North Carolina	13
Connecticut	16	North Dakota	13
District of Columbia	17	Ohio	294
Florida	2	Oklahoma	17
Georgia	34	Oregon	5
Idaho	4	Pennsylvania	201
Illinois	1685	Rhode Island	6
Indiana	224	South Carolina	18
Iowa	220	South Dakota	35
Kansas	55	Tennessee	38
Kentucky	59	Texas	31
Louisiana	1	Utah	2
Maine	6	Vermont	12
Maryland	35	Virginia	23
Massachusetts	60	Washington	17
Michigan	288	West Virginia	33
Minnesota	93	Wisconsin	132
Mississippi	14	Wyoming	3
Missouri	117	Canada	15
Montana	8	Foreign	9
Nebraska	43	Address incomplete	7
		Total	4219

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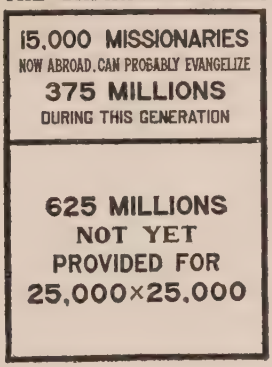
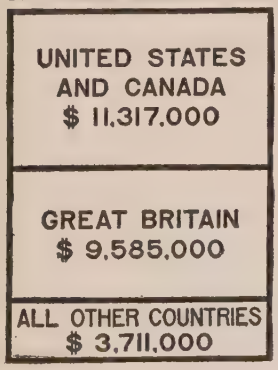
THE UNFINISHED TASK





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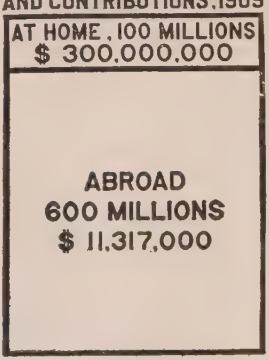

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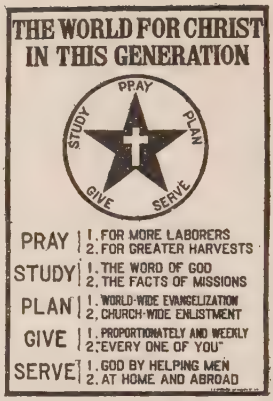
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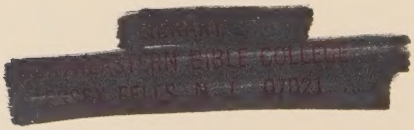

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